

· CYRUS · HAMLIN ·  
MISSIONARY

*In Memoriam*

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CYRUS HAMLIN, STUDENT, 1834

# In Memoriam

Rev. Cyrus Hamlin, D. D., L. L. D.



“ Servant of God, well done!  
Rest from thy loved employ;  
The battle fought, the victory won,  
Enter thy Master's joy.”



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## FOREWORD



The preparation of this little book has been undertaken as a tribute of filial love to a dear parent, and as an expression of the grateful regard in which Dr. Hamlin's family hold the devoted friendship of the hundreds of friends who contributed so greatly to the happiness of Dr. Hamlin's life and to the sweetening of his hours of trial and sorrow. No man ever tasted the joys of friendship more abundantly and fully than he, and next to his sublime Christian faith there was in his life no deeper source of felicity than the affection of his family and of his wide and yet choice circle of friends. To all of these—to all who loved him in life, and who, now that he has departed from us for a season, cherish his memory as a blessed inspiration, this little record of his life and death and of the words spoken by his friends, is gratefully dedicated.

The compiler of this brief record, through a son, has preferred to write in an impersonal style, as a chronicler from the outside, rather than to obtrude his own personality, feeling and emotions upon the reader's attention. At the same time, writing for friends only and not for the general public, he has included some details and extracts from letters which would perhaps have been omitted from a biography intended for the public. He begs to express his grateful obligations to those friends whose liberal subscriptions made possible the publication of this memorial.

A. D. F. HAMLIN.

Columbia University, June, 1903.



## CYRUS HAMLIN D.D. L.L.D.



A Christian hero, a missionary, educator and statesman, passed away from earth when Cyrus Hamlin was called to his great reward on the night of August 8, 1900. His death, coming to him as "in the harness," with no prolonged sickness, with no break-down or clouding of the intellect, brought to a beautiful and fitting close a career remarkable in its achievements and its environment. With the exception of Elias Riggs, who died not long after, Dr. Hamlin was at the time of his death the last of that company of pioneer missionaries of the American Board who, in the first half of the last century, laid in the Sandwich Islands, in India, China and Turkey, the foundations of the splendid work of Christian civilization and enlightenment which has crowned with such glory the missionary enterprises of American Christians, and done so much to break down old superstitions and lift up degraded humankind. Greater things may be in store for the future of missions, but nevermore work

like that wrought by these men. The railway, the steamship and the electric wire have brought the "ends of the earth" nearer together than the extremes of a single country were in their day; and it is hardly possible that any future career can surpass, if it can equal, the picturesque and romantic aspects of the lives and labors of these pioneers, and particularly of Cyrus Hamlin. Born in the days of Napoleon, he lived to see the days of McKinley: brought up in the days of the stage-coach and spinning-wheel, he witnessed the birth of wireless telegraphy. When he went to Constantinople in 1838-39, that city was still in the Middle Ages, and no man might pass the Sultan's palace on horseback or on wheels: when he died, Stamboul was but eleven days distant from New York, and one might ride into the capital in a luxurious drawing-room car. His career was as exceptional as the conditions under which it was run. As a missionary teacher, he introduced into mission work the conception of the value of secular education as an adjunct to evangelism; of English as the vehicle for such teaching; of manual training and industrial work as essential elements in the uplifting of degraded peoples and in the cultivation of independence and resource. He gave a mighty impulse to the intellectual awakening of the

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Armenians and contributed greatly to the purification of their language. As a philanthropist he labored among the plague-spots of cholera and saved thousands of lives from that Eastern scourge; supplied good bread to the sick and wounded in the hospitals at Scutari during the Crimean War, cleansed the vermin-infested clothing of the fever-stricken British troops when no one else could be found to attempt the repulsive task, and with the proceeds of these industries built thirteen mission churches in Asia Minor. A consummate organizer, he founded in Robert College an institution which has profoundly influenced the moral and political destinies of south-eastern Europe. A scientist, he helped set up the first telegraph, and lit the first electric light ever seen in the Sultan's dominions. A diplomatist, he checkmated the intrigues of France and Russia against Robert College, and triumphed over Turkish dilatoriness and craft, leagued with those powers to destroy the college if possible. Yet less than half his life was spent in Turkey: what features of romantic interest might have been added to his career had he been permitted to return to Turkey, as he longed to do, and there complete and live to its end the life of labor and love of which thirty-five years had been given to that land and her people!

Yet the twenty-seven years he was permitted to spend in his native land after his return in 1873 were not lost to the cause of missions. His voice was never silent, nor his pen inactive, when the interests of that cause were attacked or imperilled. As a writer of books at New Haven, as a professor of theology at Bangor, as a college president at Middlebury, as a lecturer, preacher and mission-agent at Lexington, and as an American citizen and a Christian always, he championed the cause of the oppressed Armenians, the rights of American citizens in Turkey, and the interests of education as a most powerful lever for missionary efficiency, standing always for positive beliefs and consistent action in theology, politics, temperance work and mission activities. His deep affection for the Armenians never waned, nor did his devotion to their welfare flag, to the end of his life; and he was mourned by them as their dearest friend and father. In the last hour of his life he addressed a meeting in the chapel of the Second Parish Church in Portland, where, sixty-three years before, he had been ordained to the Christian ministry, and where, seventy-one years before, he had declared before men his faith in Christ and determination to serve Him. His was preëminently an abundant life, full to overflowing with labors of love and

abounding in remarkable and triumphant successes, accomplished under the controlling inspiration of an unshakable faith in God's wisdom and goodness. "Divine Providence never makes a mistake" he said in one of the darkest moments of apparent defeat and failure; and he was accustomed to refer to his "five failures in life" as five stepping-stones, under God's leading, to final success in cherished plans and enterprises.

In these pages it is my desire to place before those who knew and loved him, a few of the tributes spoken and published at the time of his death, at the funeral, and at memorial services, together with a brief summary of the leading events of his life, as a memorial of a life and of a character of exceptional worth.



Cyrus Hamlin was born in Waterford, Maine, a small farming village some forty miles northwest of Portland, on the the 5th of January, 1811. In his  
**Early Life** early boyhood the memories of the war of 1812 and even of the Revolution were still fresh in people's minds, and were subjects of frequent conversation; the "Louisiana Purchase" was still an almost unexplored country; Maine had not yet been separated from Massachusetts; and Greece was still a province of

Turkey. George Stephenson had not yet built the "Rocket," and steam river-navigation was in its infancy. Cyrus Hamlin lived to see his country pass through four wars; he watched the growth of steam transportation from the date of the first practicable railway to its magnificent extension at the end of the century; he witnessed the birth of the telegraph and saw those triumphs of electrical science in the telephone and in electric transit, which are among the crowning achievements of the nineteenth century. During his life industry was revolutionized, the earth girdled with steam-routes by sea and land, and the map of Europe made over; American Foreign Missions were born and developed into one of the mightiest of forces for the hastening of the coming of the Kingdom of Righteousness, and the United States grew from a weak state menaced by European empires into the foremost power among the nations. His life covered all that was most marvelous of the nineteenth century, and when his eyes closed to the sights of earth on the 8th of August, 1900, the century was within five months of its end. How wide awake had he always been to its movements and progress!

His father having died in Cyrus' infancy, the boy's early life was devoted to the hardest kind of farm work, in



company with his brother Hannibal (who died in 1862 at Washington, D. C.). At 16 years of age he went to Portland to serve an apprenticeship at silversmithing in the store of his brother-in-law, the late Charles Farley. During this apprenticeship he confessed Christ and joined the Second Parish Church (1829) under the preaching of Dr. Payson. He was shortly afterward led to the conviction that his duty was to study for the ministry, and after a year at Bridgeton Academy (North Bridgeton, Maine) he entered Bowdoin College in the class of 1834, graduating with high honors in a class of rather more than the average of ability. His theological studies at Bangor Seminary were completed in 1837 and at their close he was accepted as a missionary of the American Board, and ordained at Portland on the 3d of October, 1837. He had expected an assignment to the African field, but when the order came to go to Constantinople for educational work, he obeyed with a soldier's promptness. Owing, however, to the limited resources of the Board, his departure was delayed a year: and during this interval he was engaged in preaching as "pastoral supply" at the Second Parish Church in Portland, and at the Union Church at Worcester, Mass.

September 3, 1838, he was married to Henrietta Lo-

raine Jackson, and on the third of December he sailed with his bride on the "Eunomus" for Smyrna, *en route* for Constantinople, where he arrived about the twenty-ninth of January, 1839.

Of the details of his missionary career this is not the place to speak. They must be sought out in his books<sup>1</sup> and in the files of the "Missionary Herald." Only the dry outlines can be given. After the necessary period of apprenticeship in the Armenian and Turkish languages, he began his educational work by establishing an institution for the training of Armenians for both secular and clerical careers: a sort of high-school and theological institute combined. This was opened Nov. 4, 1840, in hired quarters at Bebek on the Bosphorus, a quiet and beautifully situated village which was his home for the next thirty-one years. He was joined in 1843 by Rev. Geo. W. Wood, who was his faithful friend through life; but who was obliged a few years later to return to the United States. Mr. Hamlin continued in its administration until 1856, when he was given a leave of absence for a short visit to the United States. During his absence the seminary was placed in the hands of a

<sup>1</sup> *Among the Turks*, 1877; American Tract Society, New York. *My Life and Times*, 1893; Congregational Publishing Society, Boston.

Rev. William Clark: but at the expiration of his year's engagement, Mr. Clark was allowed to withdraw, and Mr. Hamlin was restored to the control of the seminary, which he held until its discontinuance in 1859, preliminary to its removal to Marsovan. Upon this Mr. Hamlin resigned from the service of the Board and accepted the presidency of the college which the late C. R. Robert of New York proposed to establish at Constantinople: of this more presently.



During these twenty-one years Mr. Hamlin had developed very strong convictions as to the importance of secular education as an adjunct to direct religious work in missions, and the desirability of making English the medium and vehicle for the higher education of Orientals, as the only language under which Armenians, Greeks, Turks and Bulgarians could unite in such schools as he advocated. His was the prophetic eye, and these were the fundamental principles of the college that was to be the crowning work of his career. But he was ahead of his time; some of his colleagues conscientiously opposed these views, and they were not well received at the Mission Rooms in Boston. The removal of the seminary to Marsovan was only a part of the plan to "rescue" it

from Dr. Hamlin's secularizing and anglicizing administration, as some viewed it: and his resignation was partly due to his unwillingness to lend himself to the carrying out of principles in which he did not believe, partly to his feeling that his work and methods had received, by this move, the stamp of official disapproval. It was the first "great failure" of his life, out of which greater success was to spring.

It was during these years that the Crimean war brought him those opportunities for industrial activity of which he availed himself in such extraordinary fashion that he was able, out of the proceeds, to meet the cost of building thirteen church edifices for Protestant communities in Asia Minor. He established bakeries and took contracts for supplying the great hospitals at Scutari and Kooleli with white bread such as was nowhere else known in Turkey, the supply rising to thousands of loaves daily. He undertook to wash the filthy and vermin-infested blankets and underclothing of the British troops, which no one else would touch, by means of washing machines of his own design made from British beer-hogsheads. He did this with profit to the mission and to scores of native women employed in his laundry. He carried on these activities, upon borrowed capital,

*in addition* to his regular educational work, and netted twenty-five thousand dollars which he bestowed upon the thirteen churches referred to. Meanwhile he had always been active in preaching, translating text-books, carrying on a voluminous correspondence, and visiting the houses of the sick and the worst centers of the cholera and the plague, until he was not infrequently saluted with the title of "Hekim-Bashi (Head-Physician) Hamlin."



During these twenty-one years, also, there had been births, marriages and deaths in the family. The children born were:

Henrietta Ann Loraine, born Dec. 5, 1839; married Rev. George Washburn (now president of Robert College) in 1859.

Susan Elizabeth, born May 6, 1842; died 1858.

Margaret Caroline, born Sept. 10, 1845; married William H. Vail, M.D. in 1872; died April 8, 1887.

Abigail Frances, born Nov. 10, 1847; married Rev. Charles Anderson, now Dean and Professor in Robert College, in 1873.

Mary Rebecca, born July 29, 1850; died in September 1852.

Mrs. Hamlin, a woman of rare beauty, both of person and character, died November 14, 1850, on the Island of

Rhodes, whither Mr. Hamlin had taken her in a vain effort to restore her shattered health.

Mr. Hamlin was married again, on the eighteenth of May, 1852, to Miss Harriet Martha Lovell, a missionary teacher who had come to Constantinople in 1845 to take charge of a new school for Armenian girls established by the mission. This very happy union was terminated at the end of five short years by the death of Mrs. Hamlin, November 6, 1857. She left two children:

Harriet Clara, born March 3, 1853; married in 1889 to Rev. L. O. Lee, D.D., missionary at Marash, Turkey; died January 23, 1902, at Marash.

Alfred Dwight Foster, born September 5, 1855, now resident in New York, as adjunct Professor in Columbia University.

In 1859, on the fifth of November, Dr. Hamlin married Miss Mary Eliza Tenney, then a missionary at Tocat, in Asia Minor; her children were five, of whom four survive:

Mary Ann Robert, born June 8, 1862; married in 1896 to Rev. George E. Ladd, now pastor of the Congregational church at Randolph, Vermont.

Emma Catherine, born February 29, 1864, now living with Mrs. Hamlin at Lexington, Mass.

William Maltby, born March 4, 1866; died October 7, 1871.

Alice Julia, born Dec. 20, 1867; married in 1897 to Edgar L. Hinman, now Professor in the University of Nebraska, Lincoln, Nebraska.

Christopher Robert, born October 11, 1870, now pastor of Plymouth Congregational Church, Lincoln, Nebraska.

In 1854 Mr. Hamlin received the degree of Doctor of Divinity from Bowdoin College; in 1861 that of S.T.D. from Harvard University, and of LL.D. in 1870 from New York University.



In 1860 Dr. Hamlin with his wife made a second visit to the United States, to confer with Mr. C. R. Robert of New York City regarding a proposed college to be established at Constantinople, and which Mr. Robert desired to entrust to Dr. Hamlin as its organizer and president. The first suggestion of such an institution came from two sons<sup>1</sup> of Dr. H. G. O. Dwight, one of Dr. Hamlin's missionary colleagues; young men who had graduated respectively in medicine and theology with the purpose of teaching those branches in such a college. Mr. Robert had become interested in the enterprise; but he insisted on such radical changes in the original scheme, that the Dwights felt compelled to withdraw, and the work was placed in Dr. Hamlin's hands. After a year in the United

<sup>1</sup>The late Dr. James D. Dwight, and Rev. W. B. Dwight, now Professor of Geology at Vassar College: graduates of Yale in 1852 and 1854.

States Dr. and Mrs. Hamlin returned to Constantinople, where two years were spent in efforts to secure a suitable building-site; and after a site had finally been purchased, in fruitless attempts to obtain a permit to build. It was finally decided to hire the disused seminary building at Bebek from the American Board for the college, and here in 1863 it was opened with four students. For eight years it was conducted in this building with funds furnished by Mr. Robert, until it became self-supporting or very nearly so. Its trustees, business men and clergymen in New York, were incorporated under the laws of that state, and its charter was granted by the Regents of the University of New York. It was, and is, a secular but Christian college of high grade; conducted chiefly in English, by a teaching-staff largely American. It thus embodied completely those views for which Dr. Hamlin had contended in the old seminary, and its magnificent success has been the monument to the statesmanlike foresight of those views. To its liberalizing and uplifting tendencies Bulgaria owes in a large degree her emergence from a virtual serfdom into practical independence, and the college early became and has always been, an unassailable lighthouse of progress in a benighted empire.

For seven years Dr. Hamlin strove pertinaciously to



obtain the permit to built upon the new and superior site at Rumeli-Hissar, which had been acquired in 1861. Both the Jesuit-French and the Russian influences, then strong at the Sublime Porte, were leagued with the Ottoman opposition to prevent the building of the college, and American diplomacy, preoccupied with the embarrassments of our Civil War, failed to score against the combination. But in 1868 Admiral Farragut visited Constantinople in the course of that memorable last cruise which took him to so many other European capitals, where he was received and fêted with extraordinary honors. By a curious misconception of the object of his visit, the Turks connected it with the demand for the permit to build the college. Embarrassed by the Cretan rebellion, then assuming serious proportions, and fearing lest the "Great Admiral" might have been sent to give aid and comfort to the rebels if rebuffed in the supposed object of his mission, Sultan Abdul Aziz hastened to grant an Imperial *Irâdê* or rescript, placing the property and rights of the college upon a secure and unassailable foundation, and in a few months the long delayed permit to build was issued. In May, 1871, the college moved to its splendid property on the heights of Rumeli-Hissar.

Dr. Hamlin made a short visit to the United States in 1871, spending a few months in efforts to raise endowments for professorships; and finally returned again, with his family, in 1873 to spend a year in a further campaign for funds. The great financial panic of 1873 made this an almost impossible quest; and Dr. Hamlin, with heroic devotion to the college, refusing to accept any regular salary, supported himself and family not for one but for nearly four years, by preaching, writing and lecturing in behalf of the college, turning into its treasury every cent over the barest necessary living expenses, besides raising twenty-six thousand dollars towards its endowment. The reward of these labors was that he was informed by Mr. Robert, in 1877, that his services were no longer wanted as the president of Robert College. No explanation was vouchsafed, and none was asked. His resignation was instantly handed in and all further intercourse with Mr. Robert discontinued. At sixty-six years of age he was literally turned out by the man to whom he had given the absolute devotion of seventeen years of indefatigable and wearing service, and left stranded without employment and without financial resources to fall back upon, with a family to support and four young children to educate. Influences, working in

secret, had operated on Mr. Robert's mind to discredit Dr. Hamlin's work in Robert College; and Mr. Robert dismissed him without a word of regret, apparently with indifference.

The tragedy of this curt dismissal only those can appreciate who knew the intensity of Dr. Hamlin's devotion to Robert College and his unswerving loyalty to Mr. Robert. It came like a stab to the heart from the man whose friendship he had cherished with enthusiastic fidelity. It was a sorrow to be suffered in silence. Dr. Hamlin refused to discredit the college in the public estimation by making known the injury to himself. He never realized his unappeasable longing to return to Constantinople, though his eyes often filled with tears at the mention of the scenes of his life's work, so dear to him. The story of his heroic struggles under the crushing weight of a deeply-felt wrong and a vanished friendship is too painful to dwell upon. The years from 1877 to 1880 were years of patient endurance and incessant work. "Among the Turks"<sup>1</sup> was written in the first three months after this staggering shock—another of the great "defeats" of his life. Then there came to him, the same year, the providential call to a chair in

<sup>1</sup> New York, American Tract Society.

Bangor Seminary, which he held for three years. In 1880, however, he resigned this chair under circumstances which again severely tried but did not shake his faith and courage. His advocacy of the cause of Prohibition, to which he was driven by the open and flagrant political activity of the rumsellers in Bangor, became displeasing to men of influence in as well as out of the Seminary; and a vote of the trustees to "look out for a younger man" brought his instant resignation. At seventy he was again without work or means. But that Providence which, as he believed, "never makes a mistake," lifted him out of disaster into the presidency of Middlebury College in Vermont. This institution, which was in a moribund condition when it called him, he rescued and set upon its feet again, and when he had completed the five years for which he had accepted the post, he refused the reelection pressed upon him by the trustees. He felt himself vindicated by this evidence that, in spite of Mr. Robert's opinion ten years before, these men of affairs believed him still, at seventy-five, fully competent to administer the affairs of a college.

This vindication, like a healing balm, soothed his later years. He bought a house and land at Lexington, Mass., and for the first time in his life owned his own



CYRUS HAMLIN, MISSIONARY, 1855



home. Here he lived for fifteen years, delighting in the quiet enjoyments of the family circle, cultivating the garden, taking his part as an active citizen in the town affairs, and preaching and lecturing as an agent of the American Board of Missions. His salary in this capacity was not large, but prudence, frugality and diligence, those fine old virtues which he had inherited from a worthy New England ancestry, and developed during a long life of absolute unselfishness, saved him from want or worry. As the years went by, the pang of his great sorrow subsided, and though the pain of it never wholly disappeared, peace and serenity filled his soul increasingly. He saw three of his children in Lexington marry and repair to their new hearth-sides—Mary, Alice and Christopher—while two others were married away from home—Alfred and Clara. He saw his youngest son enter upon the Christian ministry at Canton Centre, Connecticut, an event which gave him peculiar satisfaction. To all the widely scattered branches of the family, to children and grandchildren and great-grandchildren, he sent frequent letters, pouring out in them a love wonderfully rich and tender. His visits to one and another fireside of his children were hailed with delight by old and young, and every visit seemed to leave behind the in-

fluence of a benediction. Peculiarly tender and strong were his friendships with a number of men of his own generation, like the Rev. Dr. Haskins of Brooklyn, Rev. Geo. W. Wood, his early colleague at Bebek; Rev. E. B. Webb, formerly of Boston; his cousin Dr. George Faulkner of Jamaica Plain; and with men somewhat younger like the late Joseph Cook, at whose home on Lake George he was a frequent visitor. All of these except Dr. Faulkner died within a year after Dr. Hamlin. His visits to these aged friends were never tinged with melancholy. On one occasion he said to his host, "This is a time to be glad; let this visit be as merry as a wedding." As the circle of his older friends grew smaller by death, although Dr. Hamlin felt the increasing loneliness, there was no deepening sadness in his thoughts or feelings. To his view, those who had gone were more truly in life than when on earth, and the separation from them could only be a brief one; death had no terrors, for it was the entrance upon a larger life. Moreover, he retained always so active an interest in affairs, his mind and sympathies were so youthful in spite of increasing years, that his circle of friends grew larger rather than smaller, by constant recruiting from among younger men and women. He possessed the Christian art of "growing old



gracefully," and exhibited to the end the serenity of age without its dotage.

The last year of Dr. Hamlin's life was made memorable and filled with the radiance of friendship and expressed appreciation, by several delightful and inspiring experiences. These rounded out the final chapter of his life in an exceptional manner. One of these was a luncheon tendered him by a number of his friends on his eighty-ninth birthday, at the Bellevue Hotel, Boston, (January 5, 1900). The following account of the luncheon, which was widely noticed in the Boston papers, is from the pen of Dr. Hamlin's warm friend, Rev. Joseph Cook :

This distinguished missionary and educator, father and first President of Robert College on the Bosphorus, began his ninetieth year on January 5th, 1900. Some twenty-five of his nearest friends in Boston, chiefly from among the officers of the American Board and the Woman's Board, met him with his wife and daughter, Emma, at a luncheon at the new Bellevue Hotel, on Beacon Street, Boston, and spent three hours in a manner that no one present will ever willingly forget.

The Rev. E. B. Webb of the Prudential Committee of

the American Board presided. Brief addresses of congratulation and respect were made, especially emphasizing Dr. Hamlin's great work in Robert College and other services to missions both at home and abroad, and particularly his recent participation in discussions concerning the Turkish atrocities in the massacre of Armenian Christians. These tributes were given by Joseph Cook, Dr. E. G. Porter, Secretaries Barton and Daniels, Editor Strong of the *Missionary Herald*, Miss Child, Home Secretary of the Woman's Board, Mrs. Joseph Cook and Miss Borden. Miss Child spoke of Dr. Hamlin as an invaluable adviser of the Woman's Board and an encyclopedia to which she made constant reference on every topic connected with Missions. Miss Borden recalled the fact that Dr. Hamlin was the first canvasser for the subscriptions for the now flourishing institution known as the American College for Girls in Constantinople. Mrs. Cook referred to three "grand old men" of whom New England in its recent history can boast—Neal Dow, Professor Park, and Dr. Hamlin. The latter had made us all who are in the middle life his debtors by proving that there is, of necessity, no "dead line of fifty," sixty, seventy or even ninety. Mrs. Cook closed by applying to Dr. Hamlin the effective lines of Emerson's "Terminus:"

*"As the bird trims her to the gale  
I trim myself to the storm of time.  
I man the rudder, reef the sail,*

Obey the voice at eve, obeyed at prime:  
Lowly faithful, banish fear,  
Right onward drive unharmed,  
The port well worth the cruise is near,  
And every wave is charmed."

Secretary Daniels, once pastor of the Payson Church at Portland, alluded to Dr. Hamlin's services as practically one of his predecessors in that position who would undoubtedly have been called to that pulpit had he not preferred the work of a foreign missionary. It was under the profoundly evangelical and spiritual preaching of Payson that Dr. Hamlin, when a young man, entered upon the distinctly Christian life. Dr. Barton spoke of Robert College, under Dr. Hamlin, as the centre from which had sprung other colleges in the Turkish Empire, and influences exerted through the lives of the great educator's pupils in many positions of trust and power, varied usefulness which can never be described adequately in any biography. Editor Strong described the inspiring effects of Dr. Hamlin's visits to the Missionary Rooms and of the perpetual youth of the veteran in his zeal for the higher educational work in the foreign field.

Dr. Porter gave due recognition to Dr. Hamlin's preaching in many pulpits, and his ubiquitous influence in support of the work of the American Board among the New England Congregational Churches. In Lexington Dr. Hamlin is beloved, not only for his great record, but as a foremost local citizen.

Mr. Cook spoke of Dr. Hamlin's career in retrospect and prospect. Robert College was an acorn. The next century would see the oak and Dr. Hamlin's memory would always be green under its branches. Milton's famous sonnet on the Waldenses might be slightly changed so as to represent Dr. Hamlin's various appeals for justice to the Armenian Christians.

"Avenge, O Lord, Thy slaughtered saints,  
Whose bones lie scattered on the Turkish mountains cold;  
Even them who kept Thy truth so pure of old,  
When all our fathers worshipped stocks and stones,  
Forget not: in Thy book record their groans,  
Who were Thy sheep, and in their ancient fold,  
Slain by the bloody Turk and Kurds, who rolled  
Mother with infant down the rocks."

To emphasize the career of Dr. Hamlin in prospect Mr. Cook read a hymn entitled "Reunion" and suggested by words of Dr. Hamlin: "I feel drawn by influences from my loved ones beyond the vale to meet them there." This hymn was the voice of a veteran and hero in Beulah land:

"They call me who have gone;  
Before the Throne they stand;  
I see through rifts of heavenly dawn  
Each with a beckoning hand."

Dr. Hamlin, in apparently excellent general health and spirits, repelled humorously the compliments of his friends and then gravely discussed for half an hour cer-

tain events in the history of the commencement of higher education in mission fields, with his well-known and inimitable power of vivid logical narration, every paragraph and almost every sentence a picture, and yet making everywhere prominent the line of cause and effect among events. The lesson of the speech was the proposition that disaster is often divinely ordained as a blessing in disguise. The devotional exercises of the occasion, besides the blessing invoked by Rev. S. L. B. Speare, formerly Dr. Hamlin's coadjutor in important church enterprises in Middlebury, Vermont, were a concluding prayer by Editor Strong and the singing, by the whole company, of President J. E. Rankin's unmatched hymn, known around the world: "God be with you till we meet again," to which Dr. Hamlin listened with evidently deep emotion. He himself pronounced the benediction.



Another memorable experience was the visit to Middlebury, Vt., on the occasion of the Centennial of the College, in June of the same year, 1900. Fifteen years had passed since he had left the president's chair, and in fifteen years much can be forgotten; but it was made very evident during this visit that his service in rescuing the college from the destruction which threatened it in 1880 was remembered and appreciated. His appearance was

greeted on every occasion with tremendous applause, and the short but vigorous address which he gave was received with extraordinary demonstrations of enthusiasm. It was characteristic of the man that when the procession formed to march from the college buildings to the church where the exercises of the anniversary were to be held, Dr. Hamlin scorned the carriage which had been provided for the aged ex-president in his ninetyeth year, and marched in the procession with firm and vigorous tread.



The vigor of his mental powers and the acuteness of all his faculties except hearing, remained almost unimpaired to the end. He wielded the same incisive pen at eighty-nine as at forty-nine; he kept up his interest in missions, in national politics and in world-politics, in education and in philanthropy, to the last day of his life. During the Armenian massacres he labored by his voice, his influence and his pen to enlist the sympathies of Americans in behalf of that oppressed and persecuted people. After the massacres he labored for the orphans left in their wake. The annual meetings of the American Board claimed his presence whenever possible. At the one held in Providence in 1899 he received an ovation

which surprised him as greatly as it touched him deeply. He attended the Ecumenical Conference on Foreign Missions at New York in 1900—the last year of the century and of his life, sitting on the platform with his venerable colleague, Dr. Wood, and meeting with missionary heroes whom he had heard of and admired for years. This occasion was his valedictory to the great public of the missionary interests.

A letter written to Dr. and Mrs. Wood in March, 1900, shortly before the meeting of the Conference, during convalescence from a very serious and painful illness which had brought him very near to death, gives so clear an insight into his innermost feelings at this time that it is quoted below nearly in full. Those to whom it was written, as well as the writer, have passed “over to the other side of Jordan”, and there is no impropriety in thus making known to their friends these words written in the freedom of intimate friendship.

Lexington, March 3, 1900.

*Dear Brother and Sister Wood:*

Since I wrote you, I have been passing through deep waters; but they have not overflowed me. I have looked earnestly over to the other side of Jordan, and with more of comfort and hope than I could have expected to have. I am now better, though confined to my bed, but able to sit up a little once or twice a day.

It may be,—if the will of the Lord is so, it will be—that I

shall, with caution and prudence, be able to attend the Ecumenical Council, in April. But I feel now that my *work* is done. I look back upon it with very varied feelings, sometimes with wonder and admiration that God should have chosen me to do any of those things that He did by my hand: and often with grief and humiliation that my part of the work was so imperfectly and unfaithfully done. But if we are the true disciples of Christ, are we not freed from all necessity of calling ourselves to minute account? I love rather the sentiment "There is a fountain filled with blood", etc.

But I wish now, dear Brother and Sister Wood, to bear full witness to the goodness of the Master to his unworthy servant, in giving me every possible comfort in this time of weakness. I have often said that my disasters generally end in blessings. In the time of my attack, my dear wife was utterly incapacitated by lumbago and confined to her room. The doctor said to me, "You must now have a trained nurse," and he sent me an excellent one. She is wholly given to taking care of me, and I can say to her "Go" and she goeth, and she does whatever I require, kindly, readily, and intelligently. She is to all intents and purposes like a faithful slave. . . . Moreover, my friends have been so kind to me, that I have no trouble about paying the expenses of the illness. And to crown all my blessings, my wife is getting rid of the lumbago and can come into my room, where she now is writing this. . . . I am gaining a little strength every day. This morning I insisted on being allowed to walk a little without a cane, which I accomplished triumphantly and praised the Lord!

Affectionately your brother in the Lord, and your associate in His service,

CYRUS HAMLIN.

Two other letters written in 1899 to Dr. Wood are interesting as showing how Dr. Hamlin regarded his own extraordinary career, as it receded into the background of the vanished years. They are the full and free out-



pouring of his soul and give a wonderful view into his inmost heart. From the first, dated July 23, 1899:

I do not see, my dear Brother Wood, how you can speak of me as you do (referring to a letter from Dr. Wood). It seems to me extravagant, and yet I regard you as absolutely truthful and honest; but in this you are in error.

I know perfectly well that God's wonderful providence in bringing to naught the craft and power of the Jesuits and of France and Russia in the matter of Robert College did give me a sort of glamour, an honor and reputation that did not belong to me. I have earnestly prayed that I might not deceive myself and receive the honor that belongs to God.

I want you and Mrs. Wood always to think kindly of me as a true Christian friend and fellow-laborer in the vineyard without one single eminent trait except perhaps some obstinacy, which may be good or bad. As I look back upon my work I see so many mistakes, errors, shortcomings, that I wonder how the Lord endured me and even used me in his service. In one sense I enjoy this season which I have for repentance, confession, pardon, for I do hope the Lord has blotted out my sins. "There is a fountain filled with blood."

Well, let us go on praying for each other, and we will soon sing, if we never sang before,

"Hallelujah to the Lamb  
Who purchased our pardon."

From the second of these letters, dated December 14, 1899:

*My dear Brother Wood:*

That letter of *eight pages!* It did my soul good, and it filled me with despair of ever suitably answering it. It was in a clear, bold hand, and as to penmanship it is the best letter you ever wrote to me. You have twice the mind and body that I have.

It is a good Christian letter and I thank you and love you for it. I have been an active man more than a useful man.

\* \* \* \* \*

You and I, Brother Wood, fare differently in the great public world. You in your exceeding modesty retire from public view to a certain extent. Your work is more spiritual. I put up a steam engine or make a rat-trap, or do scores of material things. People read and say, "Now there's a feller knows how to do something. I like a missionary who can make a rat-trap and set the lazy fellows to work." So I get at least distinction from the commonest mechanical work, and you, doing a higher and more blessed one, are known only to the Master! How we shall change places at the Judgment seat! My work that makes noise here will have no place there. Only if I have done anything for Christ's little ones, He will remember it, although I shall blush to have Him. I am thinking a great deal of the transition which must be near. When humbled with thoughts of being unfit for a holy heaven I find relief in the full surrender.

In a letter to another friend about the same time, referring to the same subject—"the transition which must be near"—he wrote: "Upon the single plank of Christ's righteousness I am ready to launch upon the ocean of eternity."

Reading these passages, we feel that we are in the presence of one of God's elect saints, with faith as simple and true as a child's, with heart as pure and noble as ever throbbed in the breast of a knight of the cross; humble, esteeming lightly the valiant service of his own long and arduous life, but trusting implicitly the Saviour

to whose cause he had always been true. He might well have said with St. Paul, "I have finished the fight, I have kept the faith; henceforth there is laid up for me a crown of rejoicing which the Lord shall give me in the day of His appearing."



**The Last Days**

**Death**

**Funeral Service**

**and Addresses**



## THE LAST DAYS



On Tuesday, August 7, 1900, Dr. Hamlin attended a family reunion at the summer home of his grandson, Dr. George H. Washburn, at Manchester-by-the-sea. There were present twenty members of four generations of the Hamlin and Washburn families. Among them were Dr. and Mrs. Hamlin, and Mrs. E. H. (Philander) Washburn, of the first generation. The second was represented by the eldest daughter, Henrietta (Mrs. George Washburn), and her husband, Rev. George Washburn, D.D., LL.D., of Constantinople, President of Robert College: and by Dr Hamlin's two sons, Alfred D. F. and Christopher R., with their wives. Of the third generation were the host and hostess, Dr. and Mrs. George H. Washburn, and two of Professor Hamlin's children, Talbot and Louise. Dr. Washburn's four children—Loraine, George H. Jr., Arthur and Alfred H., were of the fourth generation. Besides these were Rev. Dr. George Washburn's sister Mrs. Brainerd, and Mrs.

George H. Washburn's mother, Mrs. Hoyt. The gathering was a joyful and genial one, and except for a slight and passing indisposition, Dr. Hamlin appeared to be in remarkable health and spirits.

On the next day, August 8, Dr. and Mrs. Hamlin took train for Portland, Me., to take part in the "Old Home Day" celebration there, as guests of their nephew Cyrus H. Farley. In the evening they attended the "Old Home" reunion at the Second Parish Church—the same church, though not the same building, where Dr. Hamlin had been ordained sixty-three years before to the work of Christian missions. He was the last speaker at the reunion, from which he returned with his wife and nephew to the latter's house. Ascending the stairs on arriving there, he complained of a severe pain: and as it did not yield as usual to the customary remedy, the doctor was sent for. But medical aid was powerless to stay the summons that had come; and within a half-hour his spirit had taken its flight from its mortal tenement of nearly ninety years. He had come home to his own state, to his own church, to the house of his sister's son; and thence he had gone to his heavenly home, with but a brief struggle with mortal pain. As if to complete the fitness of these surroundings and circumstances of



his departure, a chair which his eldest son had brought from the old home in Waterford, and left for safe keeping at Mr. Farley's—one of the original chairs of Dr. Hamlin's childhood days, belonging to his mother—was by the bedside in the guest-room, and in his restlessness he occupied that chair for a few minutes before the final weakness overtook him. From it he was helped into the bed and in a few minutes "was not, for God took him."

The cause of his death was heart failure due to old age. There had been no visible symptom of unusual weakness, nor warning of approaching dissolution, although he had for years been aware that to a man of his age death might come at any moment from the sudden cessation of the heart's action. For this end he was wholly prepared, and had, indeed, often expressed a wish that it might come in this way, and thus spare him and his dear ones the misery of gradual dissolution and mental helplessness. He did not pray for death, for he was too full of life, and too happy in living, to long for release; but he desired to live fully up to the very moment of the summons, and this wish God granted him to realize. Two severe and painful illnesses during the last two years of his life had warned him that the sun-

mons could not be very long delayed, while the recovery from them, and the fortitude with which he endured them, at the same time gave proof of the wonderful vigor and vitality of his physical constitution. His age at death was eighty-nine years, seven months and three days.

Some years before he had prepared full directions for his funeral and these were carried out as literally as was possible. The funeral was held at Lexington, at the Hancock Congregational church, of which he had been an active and devoted member for fifteen years. In accordance with his express instructions the singing at the service was entirely congregational, led by the organ played by Miss Grace French. The services were conducted by Rev. C. F. Carter, pastor of the Hancock church, assisted by Rev. H. H. Hamilton of Lexington, a warm friend of Dr. Hamlin. They were of the simplest description, comprising an opening prayer by Mr. Carter, the singing of the hymns "Majestic sweetness sits enthroned upon the Saviour's brow" and "Guide me, O thou Great Jehovah," both of them special favorites of Dr. Hamlin, the reading of Scripture passages by Dr. Hamilton, and a number of addresses by personal friends. Those who



PRESIDENT OF ROBERT COLLEGE, 1872



spoke were the Rev. James L. Barton, D.D., Foreign Secretary of the American Board, who had graduated at Middlebury under Dr. Hamlin's presidency; the Rev. S. L. B. Speare of Boston, Dr. Hamlin's pastor at Middlebury, Mr. Arakelyan of Boston, an Armenian by birth, and Rev. Prof. A. A. Melcon of Euphrates College, also an Armenian. Both of these gentlemen spoke in English, paying touching tributes to the father in Christ whom they had lost. The Rev. A. H. Plumb of Roxbury followed with an eloquent and touching prayer, and the benediction was pronounced by Mr. Carter.

The remains were then taken to the Hamlin home on Bloomfield Street, where, in accordance with Oriental custom as expressed in Dr. Hamlin's instructions, a brief service of prayer in Armenian was held in the open air. The Rev. Professor A. A. Melcon of Harpoot, Turkey, offered a prayer in Armenian, full of tender feeling, and the casket was then borne to the cemetery near by. From the hearse to the open grave it was carried on the shoulders of the Armenian pall-bearers. Those who rendered this last service of grateful affection to the friend of their oppressed race were Messrs. J. J. Arakelyan, Hagop Bogigian, M. A. Gule-

sian, A. A. Melcon, O. Gaidzakian, C. S. Galemkarian, K. M. Giragosian, T. Taminosian, Bedros Arakelyan. Thus earth was laid to earth and dust returned to dust. Rev. Mr. Carter pronounced the final benediction.

## THE FUNERAL ADDRESSES



The address by Dr. Barton at the funeral exercises began with a feeling reference to his own personal relations with Dr. Hamlin, both as a student and as a friend, and then proceeded in these words :

I cannot but feel that we are here to-day to celebrate a triumph rather than a death. We commemorate the **Dr. Barton's Address** consummation of a life that was in no small measure a continuous conflict, but which to-day is crowned with victory. There could have been no more fitting conclusion to the nearly four score and ten years of service, warfare and faith. We are glad there were no intervening days and weeks of weakness and suffering. His last year on earth was an active one. The last weeks were made glad by family reunions and the last day was the busiest of them all among his old friends and in the parish where he first began his ministry as a young man two generations ago. It seems as if that day and its setting fittingly crowned the year and life ; and the Lord, seeing that it was well finished, called him home.

It has been my high privilege to meet many of the

early pupils of Dr. Hamlin in different parts of Turkey, and I never met one who did not appear to have caught something of the energy and masterful purpose of his teacher. I have seen Dr. Hamlin's picture hanging solitary and alone upon the walls of loving disciples in the mountains of wild Koordistan, and the voice was always a little more tender when the teacher and spiritual father of Bebek Seminary and Robert College was the theme of conversation. His pupils all loved him and have been trying these many years to live as they think he would have them live, strong in the same faith and earnest in the same service. There will be mourning among the mountains of Asia Minor, in Koordistan, as well as along the beautiful Bosphorus, when it is learned that the beloved teacher has gone.

Personally I feel as if I had lost a spiritual father. His first year as President of Middlebury College was my last year there as a student, and through his teachings I received my first impulse to enter the foreign missionary service. When I was ordained to that service he gave me the right hand of fellowship and welcome, and I almost felt myself sent out to the work he had laid down in Turkey. That relationship entered into in 1880 has never been severed or broken in upon, and I count myself most favored that I have had the high privilege of calling myself a fellow pupil of his, along with that larger company of men from many nations who have sat at his feet.

We cannot but rejoice to-day in the triumphant life he lived, and in the victory of his translation from service here to the welcome that awaited him. It seems almost as if we can catch the echo of the greeting of his Lord,—

“You have fought a good fight; you have finished



your course; you have kept the faith. Here is the crown of righteousness which the Lord, the righteous Judge now gives you, and which is yours forever and forever."



The Rev. S. Lewis B. Speare, Dr. Hamlin's pastor first at Bangor in 1878-1880, and then at Middlebury, and through all the after years one of his warmest and most intimate friends, spoke with emotion of Dr. Hamlin as a friend, as a parishioner and as a Christian. His address is here given in full.

Within the last few months a son of Dwight L. Moody made an address at the funeral of his distinguished and lamented father. I think I now know how he then felt.

**Rev. Mr. Speare's**      During the last two days deep in  
**Address**              my heart and upon my lips have  
                              been the words, "My father, my father; the chariot of Israel and the horsemen thereof." But I cannot refuse to speak in affectionate appreciation of him whose going home leaves our paths lonely, however sure our faith that he is in the land of unfading light. I would speak first of Dr. Hamlin as a friend.

He had a mind of broadest vision and far-reaching ken. He could and did plan campaigns before which mountains of difficulty were leveled. He was a master of strategic methods and resources. Almost no situation, however unexpected, could surprise or baffle him; he could gain his end and firmly establish his undertaking without ever losing the motives, ideas, or spirit of the Christian missionary. But Dr. Hamlin had more than an intellect to

plan and achieve. He had a heart which clung to his friends—and they were legion—with a fervor of devotion and hunger to serve like David and Jonathan. Reminiscences may best illustrate this excellence, always so beautiful and welcome.

About seventy years ago, a boy in Waterford, Me., Samuel Moody Haskins, said to his father: "Cyrus Hamlin has gone away to school: he is going to college to be a minister. I would like to go to college and be a minister." The father replied: "I have five sons and five daughters; how can I send you to college?" But the example of the boy-friend had not ceased its influence until, within a year, Samuel Moody Haskins finished his only pastorate of sixty-two years as rector of St. Mark's, Brooklyn N. Y., when the Master called him to his reward.

A few months before that going home, Mr. Hamlin made a tour of affection among several life-long friends in New York, Brooklyn and New Jersey. He said to them that it would be his last visit, but he wished it to be "as merry as a wedding." At Dr. Haskins' he found also three sisters living with their brother, his own immediate family all translated. All the five had reminiscences of nearly or quite fourscore years; and, after a loving fellowship of hours, they sealed their mutual love in a sacramental service.

You will kindly allow me to mention an experience of my own. Last autumn, learning of his serious illness, I called at his home there, hardly expecting that I could see him. To my joy he answered the bell, and as he saw me his eyes brimmed with tears. These may be taken as typical instances of all his long life.

I am glad, also, to speak of Dr. Hamlin as a parishioner. It was my privilege to know him in that relation for five years, and he was an ideal parishioner. The cares of his college presidency were numerous and pressing. He was at a time of life when many college instructors are released from duty. But almost no service of the church, on the Sabbath or during the week, was without his presence and influential participation. His helpfulness did not cease with public service. For example, when sickness and death came to any home, he was a sympathizer and a friend. When practicable, he called and brought the consolations of loving counsel and prayer. I recall at this moment his Christlike ministration to the mother of one of the missionaries, the wife of Rev. Mr. Riggs, who sailed a few days since from Boston. And, in our personal relations, he was all that a wise father could have been in counsels and unwavering loyalty.

In his administration of Middlebury college, Dr Hamlin had a success which was a fitting climax to his conspicuous and phenomenal work as an educator. He found a mere handful of students, buildings few and needing repair, and finances embarrassed. He soon commanded means to reconstruct buildings. He was his own architect and superintendent of workmen; he planted trees and watered them with his own hands under summer skies; he repaired chemical and philosophical apparatus; equipped a working laboratory; gave the library a new and ample apartment with a card catalogue and reading room, open daily instead of once a week. In short, he so brought new life and methods that the alumni had courage to continue help. Some of them

have since left large legacies, and at the centennial celebration, a few weeks since, every returning alumnus rejoiced in abundant tokens of present prosperity and an assured future. At the alumni dinner, the president of the board of trustees gave emphatic testimony to the agency which began the upward turn in the life of their alma mater.

But I have my highest joy in speaking of Mr. Hamlin as a Christian. In recounting to me his experience at the Middlebury centennial, after gratefully mentioning the personal welcome by students, officers and citizens and the tokens of present life and future growth of the college, he spoke tenderly and with emphasis of the joy and comfort which he had from an interview with a former instructor. Their theme was the Atonement. To the unwavering assurance of the other that all his sins were laid upon the Lamb slain from the foundation of the world and that he had no more concern with them, he, whose life had ever been strenuous and aggressive, gave the loving, heartfelt, glad assent of a child.

Equally pertinent is a reminiscence of Dr. Norman McLeod, given at our interview last Sabbath afternoon—the last of a long and memorable series. He always had something new whenever we met. In 1856 he was in Glasgow and had spoken to a large audience upon the situation in Turkey, followed by Dr. McLeod with words of warm appreciation. But what he most dwelt upon was a call from the Scottish clergyman, when he was ill at a private residence, in the early morning and hurrying to keep an engagement, asking that he might commend the beloved missionary to the care of his Master. And last Sabbath afternoon, his last upon earth, when

it was my privilege to be with him and lead in prayer at the family altar, kneeling close to his bowed head, he responded with an "amen" tender and fervent,—unmistakable evidence that the Throne of Grace had ever been the joy and strength of his life.

Were there time, I would be glad to speak of the ideal ordering of Providence for our beloved friend. He was at the great Ecumenical Conference in New York and witnessed that thrilling revelation of what is now the world-wide appreciation of that work to which he gave the endeavors of his youth and the devotion of mature years. Those assembled could see him, the typical missionary pioneer. He was at the college he had *done* so much to save, in its centennial celebration, welcomed with cyclones of applause from grateful students and every token of appreciation from others; and then, in most beautiful coronation, he goes down to Portland, the city of his youthful consecration to his adored Saviour and Lord, shares in commemorative services in the church where he joined his Master's visible body, returns to the home of a beloved relative, and in a few moments, he received the glorious translation and glad welcome in waiting for all who die in the Lord.



Mr. J. J. Arakelyan of Boston, the well-known printer and a leader among his fellow-citizens of Armenian birth in Boston, spoke feelingly in their behalf of the sense of loss which had come to all Armenians in the death of their faithful and beloved friend. He quoted, as a text for his remarks, the 37th verse of the 37th Psalm:

“Mark the perfect man and behold the upright: for the end of that man is peace.”

Mr. Arakelyan continued:

A review of the life of our departed friend discloses a life of thrilling activity, persistent engagements along one line of warfare, invariably ending in peaceful, victorious achievements.

**Mr. Arakelyan's Address** We find him to-day lying before us in peace at the close of a well-spent earthly life.

Dr. Hamlin was, without qualification, a true friend of the Armenians. My first recollection of this great and good man was that, when merely a lad, in the city of Arabkir where I was born, I heard groups of men and women talking about him, saying that “Dr. Hamlin was building the church,” then in process of erection in that city; and that “other churches were being erected by his generous gifts throughout the Turkish empire.” You know the story of his business achievements at the time of the Crimean War, his main object then being to create work for the Armenian young men who were boycotted for their acceptance of evangelical truths. He accumulated from the bread-making business and other like enterprises something like \$25,000 which, instead of investing for his own future personal use, he devoted to building up Protestant churches throughout the Turkish Empire. Thus he “being rich, for our sakes he became poor.”

Dr. Hamlin was a quick, vigorous and effective defender of the Armenian name and cause. Thus in the case of Mr. F. Hopkinson Smith, who upon his return from his visit to Constantinople, by pen and speech spoke unfavorably of the Armenians, but approvingly of

the Sultan, exonerating the great assassin; Dr. Hamlin, being thoroughly acquainted with the situation, corrected Mr. Smith and pointed out very clearly the errors of his ways. He maintained his interest in us to the last. To this day both Dr. Hamlin and Mrs. Hamlin have their especial orphans in Armenia, whose support they assume.

In my judgment, we can best show our appreciation of Dr. Hamlin's life-long service and honor him, by conducting ourselves in such a way that we can live down all the unfavorable criticisms that might be made or are being made of us. We certainly shall miss him and his counsels, and will hold his name in sweet remembrance as time goes on.



The address of Professor Melcon which follows, derived special interest from the fact that the speaker was one of Dr. Hamlin's pupils in the old seminary at Bebek, and that as a professor for twenty years in Euphrates College at Harpoot, he represented the fruitage of Dr. Hamlin's earlier educational work.

A sense of gratitude it is which impels me to speak a few words in the name of those who as individuals and as members of the Evangelical Armenian churches, and of a persecuted nation, owe so much to Dr. Hamlin.

He is known as the founder and promoter of modern education among the Evangelical Armenians and in

**Professor Melcon's  
Address**

Turkey in general. When he commenced the Bebek Seminary, there were almost no schools in Turkey in the modern sense of the word. It served as a model and gave impulse for the opening of others. He tried to give the most thorough education possible in those days and under the then existing circumstances, overcoming one by one the obstacles thrown in his way by the enemies of the Evangelical movement among the Armenians.

Dr. Hamlin raised up a band of able preachers, pastors and teachers, who subsequently became and some of them still are to-day, a blessing to the Evangelical churches throughout the whole of Turkey. Churches and schools in Constantinople, Broosa, Nicomedia, Caesarea, Diarbekir, Harpoot, Bitlis, Aintab and many other places had for their first pastors and teachers men educated by Dr. Hamlin. He inspired them with his faith, energy, independence and perseverance. Through his pupils he was known all over Turkey as "The Teacher."

Men educated partly in his seminary afterwards became physicians, editors, authors, government officials and one was raised even to the rank of a pasha. A few years ago a naval officer of high rank visited Euphrates College. He was a Turk. In the course of his conversation he said he had known Dr. Hamlin, to whose inspiration and suggestions he owed his present rank.

I have met common people in the remotest parts of Armenia, who as laborers in Constantinople having come into contact with Dr. Hamlin, spoke of his uprightness, sense, energy and perseverance with the highest admiration. And many men now in high rank in society owe



education, rank and social position to Dr. Hamlin's inspiration, suggestions and personal help.

Dr. Hamlin not only supplied many Protestant churches and schools with preachers, pastors and teachers, but he provided several congregations with money to build their churches.

Robert College is a permanent monument, on the heights of the Bosphorus, to the energy, faith and perseverance which overcame all the obstacles put in his path by the Turkish Government and the machinations of the Russian diplomacy; a living witness of what he has done not only for the Armenians but also for the people of every nation and creed in the Turkish Empire. It shows that he had a broad mind to think and a wide heart to feel for all at the same time. And in the later part of his life, when he was in this country, did he cease to think and feel for his former field of labor? Never. Most especially since the reign of terror among the poor and forsaken Armenians, whenever and wherever a chance offered itself to him, he spoke or wrote in behalf of the just cause of the persecuted.

Having thought and felt and labored and prayed for more than half a century for the same work and people, was it possible for a man of his spirit and character to forget it at his death? What do his funeral arrangements show? And does not the communion of saints continue after death?

Now when we are about to commit the body of our beloved teacher and benefactor to the mother earth, paying the last honors to his earthly form, my earnest desire and prayer is—and I ask every one of you to join me in it—that it may please God to use him as a seed to raise

many missionaries of his type. The memory of men of Dr. Hamlin's type will never die. He will live in the grateful hearts of his spiritual children and grandchildren and in the work he has done, through eternity.



### Memorial Service at Robert College



A special memorial service was held at Robert College on the fourth of November, 1900. The exercises were held in the Chapel Hall, and were largely attended, not only by the students and faculty of the College, but by American and English residents of Constantinople, including many of Dr. Hamlin's personal friends of thirty and forty years ago. The chief addresses were delivered by the late Rev. A. L. Long, D.D., Professor of Physics at Robert College; by the Rev. Geo. F. Herrick, D.D., the veteran missionary; and by the Rev. Hagopos Djezizian, professor of Armenian, and a former pupil of Dr. Hamlin. Unfortunately no report of the last two addresses was preserved. Dr. Long's, which is given in full, was based upon a text in Heb. xi. 4.

"He being dead yet speaketh."

Various are the estimates made by the world concerning those who by death have been called away from life's

busy scenes. There are many men who drop out of the circle of the living and their departure makes no visible impression whatsoever upon the currents of the world's life. There are men whose death simply raises the average of general intelligence in the community in which they have lived. There are however other men of marked individuality whose death makes a vacancy, leaves a gap in the community, speaks to the hearts of men and women and causes them to feel that they have lost *a friend*. Their lives have been such as to cause them to be remembered. The ever widening circles of undulation carry their influence even to distant lands. Death to them is not the end. They continue to speak to us in the influence of their lives and also in the monuments they have left behind them. In one of the oldest pieces of literature known there is found the saying, "More than the living are the dead." It is true. The world resounds with the voices of the dead. The world is filled with the monuments of the dead, with the works of those who have passed away from earth. It is well for us occasionally to turn aside from the business, the cares and the occupations of life, and listen to these voices of the dead and heed the admonitions which they give us, and the solemn lessons which they bring to our minds. In this way can we keep up our connection with that invisible world to which we are hastening; and we may aid in making our lives in like manner a blessing to those who know us, and thus we may be permitted to make a record which shall speak after we are gone from the scenes of earth.

A few weeks ago while in the great busy city of Paris

I read a telegram in the daily paper that Dr. Cyrus Hamlin had died the day before in Portland, Maine. There were thousands of Americans and Englishmen then in that city who read that telegram and understood something of who this distinguished American was, whose death was flashed upon the telegraphic wires over the world. I doubt, however, if there was one in all that company to whom that telegram had the signification that it had to me, or who could appreciate that sense of personal bereavement conveyed to me in those brief lines.

They spoke to me of the loss of a friend who through an acquaintance of more than forty years had deeply influenced me for good and with whom was closely intertwined that network of influences through which a guiding Providence had directed my steps to this land, and had determined my career in life.

While living he spoke much to me which it is now a pleasure to me to recall, and being dead he yet speaketh. Not one of the students now in attendance at this college knew him, but he speaks to them. The record of his life is before them and through it he speaks to them. His message to them is one of tender affection and of earnest exhortation to a life of activity ever true to their convictions of truth and duty.

He speaks to us in the substantial building which we now call Hamlin Hall, the enduring monument of his perseverance and his manual toil. He put into that building, probably, as many solid days' work as any workman employed in its construction. Time would fail me to enumerate the many physical mementos of Dr. Hamlin's genius, industry and skill which we have all about us here, and in the village of Bebek, which speak

to those of us who knew him. In the college laboratory I frequently come upon broken bits of apparatus in which I recognize pieces of his handiwork, especially some work done with the blow-pipe, in the use of which he was a master. They speak to me of him and I cannot think of throwing them away.

But he speaks not only to us but to all the friends of popular education in every land through this institution itself, Robert College, in its foundation and the broad principles of Christian education and of religious freedom upon which it is based. We desire that his memory be kept ever green and fresh in this college and as the years go by that he may continue to speak to all words of wisdom, brotherly love and Christian philanthropy. The name in our calendar, "Founder's Day," will henceforth be written in the plural number, and the day will celebrate the names and perpetuate the memory of two founders, Robert and Hamlin; the one who furnished the money and the other who furnished the brains with which this noble institution was planned and executed. In this way we trust that Christopher Robert and Cyrus Hamlin may continue with one voice to speak to succeeding generations long after those of us who personally knew them shall have passed away from earth.

Time will not permit my entering into biographical details of that wonderfully interesting life in this land during that eventful period in the history of this Empire between the years 1839 and 1874 in which he took so active a part. To those of you who have not known him it would be meagre and unsatisfactory; to others who have known him and those who have read what has been published, it would be unnecessary. I shall of necessity

limit myself to a brief summary of the more striking personal characteristics of that life as it speaks to us today.

1. The first and most striking personal characteristic of Dr. Hamlin was his diligence and his indomitable perseverance in carrying through his undertakings. This was manifest in early life. When an apprentice boy learning the trade of a silversmith, he was very industrious. One morning as he was going at a very early hour to his work, the text of Scripture came to his mind, "Seest thou a man diligent in business? He shall stand before kings." He said to himself, "Well, I am diligent in business but I do not think I shall ever stand before a king, for we have no kings in America." Nineteen years after that, however, when the Sultan Abdul Medjid called him to stand before him and explain to him the working of the electric telegraph, a new invention made by Dr. Hamlin's college class-mate<sup>1</sup> and life-long friend, Professor Morse, he then saw the accomplishment of the prediction.

2. The second personal characteristic which I would mention was his analytical mind. He showed a scientific spirit in all his work. He had what may recall the "laboratory method" of investigation. He was always trying to formulate the result of his investigation and experiment into a law which might have general application. He took great pleasure in all kinds of mechanical work. I remember distinctly a highly instructive lecture which he once gave on the subject of "Mortars and Cements."

<sup>1</sup>Dr. Long was misinformed. Professor Morse, the inventor of the Morse telegraph, was a friend but not a classmate of Dr. Hamlin.

It would have been acceptable and up to date in any technological institution in the world.

3. The third personal characteristic which I would notice was ardent practical philanthropy. He had a veritable passion for relieving suffering of every form. His philanthropy took a practical turn. He was constantly devising some means to help willing men to earn an honest living. His bakeries, laundries, army contracts, sheet-iron stove works and tinsplate works and other enterprises, all had this as their ultimate object.

4. Connected with this I would mention as a fourth personal characteristic his intense personal interest in the prosperity of every young man who had ever been a student under his instruction. He rejoiced in their business success in life and in every opportunity which he found of putting them forward and helping them to honorable ways of making money. A small royalty upon the money which he has helped others to acquire would at least have given him a competence or have made him a rich man. But his thought was never of self.

5. Fifthly I would mention his great faith. He was a man of sincere faith, deep piety and profound convictions, always ready to give a reason for the hope within him. He had an intense love for the good and the pure and he had an intense hatred of wrong and of all wrongdoing of every kind. Every kind of injustice, untruth and insincerity called forth his scathing denunciations. If at such times, like some of the old Hebrew prophets, he passed the limits of ordinary prudence and diplomatic etiquette and needlessly made enemies, those who knew him best knew that he was thoroughly honest and sincere in his denunciations.

6. Sixthly I would mention that he was characterized by a simplicity of character and a childlike gentleness of spirit which was very attractive. By way of illustration I can do no better than to give the following incident. When in the hospital about to undergo a serious surgical operation and all the preparations had been completed and the doctors approached to administer the chloroform, the patient quietly said, "Wait a moment, gentlemen, I am not quite ready yet." Then folding his hands like a little child at his mother's knee, he repeated the familiar prayer of his childhood, "Now I lay me down to sleep, I pray the Lord my soul to keep. If I should die before I wake, I pray the Lord my soul to take." He then said, "Now, gentlemen, I am ready. Proceed with the chloroform."

My mind is so full of delightful memories that I have to restrain myself in regard to them. I have been with him in times of danger, affliction and trial, and I have found him ever the brave, warm and sympathizing friend. There is one scene which is impressed more vividly than any other on my mind after a lapse of more than thirty years and I cannot forbear describing it as I close my imperfect and hurried summary of his character—a case in which the Christian courage and the warm brotherly sympathy of the man shone forth and endeared him to my heart.

It was during the terrible cholera epidemic, and we were together in a miserable underground room in Stamboul where were about a dozen poor sufferers in various stages of the malady. I had been alone with them, but he had hunted me up, and came in offering his services to assist me in my work. I pointed out to him one whom



I saw to be past hope. He was actually dying, and I felt justified in leaving him in order to devote my attention to efforts to save the others. The poor fellow was a young Armenian *hamal* and he was in an agony of terror at approaching death. Dr. Hamlin knelt on the ground by his side and taking his cold clammy hand began talking to him in Armenian, in a soft, tender, musical voice which at once arrested the attention not only of the dying man but of the other sufferers in the room. Their groans, imprecations, cries and entreaties ceased and all listened while that brotherly voice explained the way of salvation through faith in Christ and then sweetly and earnestly and persuasively prayed that the fear of death might be taken away and that this young brother might be sustained and comforted in the dying hour.

I went on with my duties and did not cease my efforts to check the progress of the disease with the other patients. Dr. Hamlin's exhortations and prayers continued for some time, and at length when his voice stopped and I turned my head in that direction, I saw a sweet, trusting, I may say triumphant smile light up the face of the dying man, and his spirit was gone to God who gave it.

Dr. Hamlin reverently closed the eyes of the dead and rose from his knees. I shall never forget the look of grateful veneration which the inmates of that room, all Armenians, gave him. I knew him to be far from well himself and I saw that the strain had been severe upon him, so I persuaded him to go immediately home. That picture has remained photographed upon my memory, and I present it to you here to-day as the truest and most characteristic picture I can give of Dr. Hamlin as I knew him. It is not the skilful mechanic, indefatigable

man of business, army contractor, architect, or educator, but Dr. Hamlin the missionary, the faithful minister of Christ comforting the dying and holding up the Cross before suffering humanity, which I regard as his true character, one which has been somewhat overlooked by his biographers.

One of the last characteristic notes which he wrote to a friend but a short time before his death bore this postscript: "Health good, strength feeble, memory, hearing, seeing, all failing. Latter half of my ninetieth year, The past wonderful, the future cheerful with faith and hope." Fitting close of such a life. A wreath of immortal honor, a victor's crown more enduring than any laurel wreath of earthly fame, has been placed upon his brow, and he has received the welcome plaudit, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

For years his heart had been turning with longing toward the Bosphorus, and he frequently said that if in another world of being it be permitted to the disembodied spirit to revisit former scenes of interest, his course would be taken direct to this spot where we are assembled to-day. However that may be we may rest assured that his loyal soul will still rejoice in the Master's work, and whithersoever commanded will hasten with lightning speed and untiring to execute the Master's will.

Farewell, thou friend and counsellor, colleague and brother! I am thankful to have known thee. I have been honored by association with thee and strengthened by thy companionship. In times of personal sorrow I have been comforted by thy consoling words, and I have been made better by thy example of self-sacrificing devo-

tion and zeal in the cause of God and humanity. May it be permitted us to continue in another state of being the friendship begun here below.



Dr. Herrick's address dwelt with especial emphasis on Dr. Hamlin's life and work previous to the founding of Robert College. He said in part:

When I landed in Constantinople, forty-one years ago, I found here five men whose names were already known among the Christians of America as veteran workers in this capital—Drs. Goodell, Schaufler, Dwight, Riggs and Hamlin. Of these five men, three—Goodell, Schaufler and Riggs—were then and always known as translators of the Bible into the vernacular languages of this country. All were preachers. Four of the five were doing their work within well-defined traditional lines. But by far the most conspicuous, the best known name even then, though the others had come to this country years before him, was that of Dr. Hamlin. It was he who represented what I may call the enterprise, the wide view, the broad and catholic scope of our work. It was about two years yet before Dr. Hamlin left the relation which he had for more than twenty years sustained, left the evangelical arm of our work for educational work in connection with Robert College.

Now what I wish to state and to emphasize is, that however distinguished Dr. Hamlin is as founder, with Mr. Robert, of this college, yet the greatest work of his life was crowded into the years from 1839 to 1861. Dr.

Hamlin's work, his methods of work and his whole life in this city, were a powerful and timely contribution to those wide and generous views of missionary work, then little accepted, but now general among all who work for and among peoples in foreign lands.

The aim of American missionaries in lands and among races already Christian has never been to proselytize, although there are reasons, into which there is no occasion to enter, which formerly gave countenance to this misunderstanding. You must not infer from anything that I am saying that the work of Dr. Hamlin's associates in those early years, though less conspicuous, was one whit less necessary or fruitful than his own. What I wish to say is, that the quick recognition of something out of the common that needed to be done and then the instant setting about the doing of it, the large-hearted philanthropy, the superb self-reliance, the enterprise, the dash, the venturesome and challenging aggressiveness against evil, the quick recognition of possible but unconventional ways to do the necessary good, with a personality that graved itself on all with whom it came in contact as with a pen of iron and the point of a diamond—it was this force which, for more than twenty years before this college existed, gave to multitudes in this city and vicinity the conviction that American missionaries were practical men who desired to do good to all classes in every possible way.

My second reason for saying that Dr Hamlin's greatest work was done before this college existed is that the college is the normal development and outgrowth from the work which Dr. Hamlin had already successfully undertaken. What he did for the college



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and what he aimed to do for the people through the college, was the natural continuation, under more promising conditions, of work that he was already doing under difficulties and limitations. Any man who knew Dr. Hamlin in the first years of my acquaintance with him could tell, even if he were no prophet, what Dr. Hamlin would do, and into what his work would grow, given a Christopher Robert to make the growth and enlargement possible. It was not forty but sixty years ago that Dr. Hamlin began to build Robert College. To the interests and associates of his life-work Dr. Hamlin turned with growing affection in his latest years.

Besides the addresses of Professors Long and Djemizian and Dr. Herrick, short addresses were made by Professors Panaretoff and Eliou in Bulgarian and Greek respectively. The first-named graduated from Robert College during Dr. Hamlin's presidency, as did Prof. Djemizian also. Mr. William Sellar, an English resident of Bebek and for many years a near neighbor as well as valued friend of Dr. Hamlin, spoke on behalf of his fellow-residents of Bebek. In that village Dr. Hamlin's name was still a household word, not only with the European colony but among the natives. Mr. Sellar spoke feelingly of Dr. Hamlin's character as a neighbor, his kindness, unselfishness, his readiness to help in trouble, his genial friendliness, which made him every-

where welcome, as all his Bebek acquaintances could testify.

Two of Dr. Hamlin's favorite hymns ("God moves in a mysterious way" and "Rock of Ages") were sung at this meeting, which was presided over by Rev. Dr. George Washburn, president of Robert College. A portrait of Dr. Hamlin, wreathed in laurel, adorned the stage, bringing vividly to the memories of many there present the features of him whom they had once known as a near friend and neighbor, but had now "lost a while."



### Addresses in Boston



On the sixth of January, 1901, a double memorial service was held in the Park Street church in remembrance of the life and work of Cyrus Hamlin and Edwards A. Park. This church is the one from which the band of missionaries, of which the young Cyrus Hamlin was one, had been sent forth to their work in a farewell meeting over sixty-two years before. At the memorial services the addresses relating to Dr. Hamlin were given by Rev. S. L. B. Speare and Dr. Jas. L. Barton. Mr. Speare's address follows :



On Sunday evening, Dec. 2, 1838, a large and sympathetic audience assembled within these walls to listen to **Mr. Speare's Address** parting instructions by Secretary Anderson, in behalf of the American Board, to their youthful missionary, Rev. Cyrus Hamlin, under appointment to Constantinople. An address was also made by Rev. H. G. O. Dwight, on a visit from the same field. On Monday following, the missionary, accompanied by his fragile but heroic wife, embarked at Foster's wharf, thus entering upon a life-work of sixty-two years. And how memorable that career for its contributions to education, mechanics, philanthropy, physical health, civil freedom and the kingdom of Jesus Christ! We hear of epoch-making books. It were truer to history and reality to speak of epoch-making men. I cannot but think of Dr. Cyrus Hamlin, mechanic, scholar, missionary, educator, statesman and preacher, as an epoch-making practical theologian. By birth, training and grace he had many superior qualifications. He had a quick and unerring instinct for strategic working principles.

In 1836, when a student in the Bangor Theological Seminary, at a time of great personal discouragement, he used all the time he could command in advocating temperance reform. He thus early put into three watch-words the vast threefold campaigns of later years, viz.: Light, Love, Law. These were the compact themes of public and effective addresses during the remaining months of his seminary course. Now, under the illustrious leadership of Mrs. Mary H. Hunt, sixteen million children of school age have scientific temperance instruction, by law, in every state and territory of our Republic,

with the exception of Georgia and Utah. What a sheen of light belting the continent, but all foreseen as a condition of success by the undergraduate student of divinity.

In splendid co-operation with Mrs. Hunt, the women of Christendom, led now by Lady Henry Somerset, are carrying on a campaign, elaborately organized indeed, but with Dr. Hamlin's second watchword. With Love for their motto they seek to win and persuade the erring and bring generous help to victims of the world's colossal desolation.

But the young student also foresaw that light and love, however wide their work, would be ineffectual with individuals who could then be effectually dealt with only by law and its background of force—that last resort indispensable to the life of the state in many other directions. This was long before Maine had its prohibitory law. Such practical forecast was illustrated in every stage of Dr. Hamlin's entire life. He always hewed to the line, regardless of chips, because he distinctly saw the line. For example, his contention for English as the best means of education for usefulness in church and state on missionary ground as well as at home. Such clear vision of ends and working principles was practical and efficient because of his extraordinary fertility of resource. Like the Greek soldier with a short sword, Doctor Hamlin always had the supplementing forward step.

In the summer of 1837 he came up from Bangor to Andover, at the invitation of a college classmate, for the inaugural address of Professor Park. Arriving at the old chapel, they found entrance impossible. Shall he fail of his errand? Not he! It was but the work of a few moments to extemporize from a neighboring rail fence a

secure platform on a level with an open window, where he and the classmate heard every word "with perfect ventilation"; and before the audience had dispersed every rail was in place again.

Were his Bebek students in rags, he could clothe them. Were Christian converts boycotted by their guilds and in danger of starving, he could find them employment, and give old Stamboul stoves, rat-traps and bread such as they never saw before. Was cholera raging in the filthy tenements of an oriental city, he could prescribe medicines and save, also, by his example of moral courage. Were gallant British soldiers wounded, vermin-infested and shivering, often to death, in clothes from a salt sea-laundry, he saved tons of clothing from cremation and hundreds of lives, by extemporized washing machines and Christian labor. Did Jesuits and Russian hierarchs block his way to a site for Robert College, at his suggestion Admiral Farragut, whose warship was in the Golden Horn, asked one question of the Grand Vizier, and in due time Jesuits and Russians saw the stars and stripes immutably floating over a noble edifice, forever dedicated to learning, liberty and religion, on the grandest height of all the shores of the Bosphorus.

By natural and almost necessary connection in recalling the qualities of Doctor Hamlin's strenuous life, we will next note its relentless persistency. His mother, widowed when he was an infant, heard from the neighbors, what probably she had learned in other ways, that "Cyrus had a great deal of grit." The Sultan's Grand Vizier thought the same when he exclaimed, "Won't that Hamlin ever die?" Did committees in Boston or councils of the brethren in Constantinople call a halt and

veto his undertakings, he could conquer and continue his work by his ingenious but honorable ways of obeying.

Like all epoch-makers Doctor Hamlin could take the initiative. He could summarily break with the past, but he had one grand distinction from many restless progressives—he was always loyal to fundamental and vital truth. He never said to Captain Drew of the "Eunomus," which was carrying him to Constantinople, "Don't mind the theories of navigation or the stars, but get me to my destination." He did not say to his Bulgarian students, "Make statesmen of yourselves, but do not trouble your minds about political economy, or ethics, as taught in the manuals of experts." He did not teach chemistry or mechanics as only a question of results, regardless of principles and laws of nature.

Doctor Hamlin believed that Time's onflowing river held vast and priceless contents not to be neglected or lightly esteemed, if one would wisely build characters, or beget and nurture mental and spiritual life. Creeds, dogma, or even traditions, never gave him either chills or fever. He was the most practical of men, but, for that very reason, he was too sensible to think or teach that character could gain through an absence of distinct, coherent and logical convictions, intelligently formulated; or that duty would be clear and commanding if preceded by nebulous doctrine or nerveless negations.

The qualities thus far noticed, largely had their origin and continued efficiency because underneath and over them all was Doctor Hamlin's faith in God. Like Paul, he knew whom he had believed. Vigilant and indefatigable to the last in planning and conducting all his many and various campaigns, he never forgot whom

he served and on whose unfailing co-operation he relied. This personal fellowship of faith, baptizing and illuminating all intellectual convictions, kept him true, without tremor, to his one mission of building the kingdom of his Lord and Master. Immense army contracts, during the Crimean War, were instantly declined whenever they would, in appearance even, compromise loyalty to that one life-purpose. And when his business genius had accumulated \$25,000, which was simply a secondary consideration and result, it must all go into the churches of his love and care. No stain of self-seeking ever marred his white shield. He ever excelled in walking out with his full weight upon the promises of his Heavenly Father.

Like most successful men, Doctor Hamlin could and did command co-operation. Did he give promise of exceptional usefulness if educated, Dr. Payson's church of Portland offered support. Did he take in hand to build the first steam engine ever built in his native state, Neal Dow and others joined hands with him. A lighter-load of white bread in the Golden Horn enlisted a New York merchant in a service that did not cease until Robert College was a glorious and abiding reality. Unscrupulous British contractors might conspire against him, but their superiors saw the man with whom they were dealing and he had all needful right of way. And, in life's autumn, when most men are released from large undertakings, he put new and permanent life into a college at home because her alumni believed in him and in his power to conquer.

No man so earnest, even in a good cause, could fail of having opponents, some of them bitter, but few men, if

any, ever had truer or nobler friends. Did he need a home for the last years of his so-called retirement—a retirement full of engagements such as some young men would have dreaded,—his daily mail at once brought unsolicited offerings until the last payment was made, the largest being from an American resident of Scotland with whom, at one time, he had a vigorous discussion and difference over a question in his Constantinople work.

No man ever loved his friends better than did Dr. Hamlin. After a brief acquaintance with the late Dr. William Butler, the glorious pioneer of Methodist missions in northern India, he was present at a birthday gathering in Newton Centre, finding his way from Lexington in a wild winter blizzard which detained loving friends only a few blocks distant. And in the last months of Dr. Furber of Newton, he said: "We cannot let him go," and often made the same long and circuitous journey of loving sympathy.

He made a farewell visit to New York, Brooklyn and New Jersey, saying to his friends it would be his last visit but it must be as "merry as a wedding." One of these visits was in the home of the late Doctor Samuel Moody Haskins, then in his only pastorate, of more than sixty years, of St. Mark's church, Brooklyn. Dr. Haskins and three sisters were Doctor Hamlin's earliest schoolmates in Waterford, Maine. All were present at this interview. After recalling far-away days, in a glad fellowship of reunion, they celebrated and reconsecrated their mutual love by a sacramental service. When the volume now in preparation by loving and competent hands appears, it will publish intimacies and mutual service which will beautifully illustrate the sweetness and

light of earth's noblest communion of hearts and lives.

In contrast with some of the world's best benefactors, Dr. Hamlin had ideal compensations in his autumn life. On a very hot July noonday of 1839 he sought relief from weariness in the study of Armenian by going to the Galata shore of the Bosphorus to distribute Italian Testaments among sailors of that nationality. On his way he rescued a blaspheming American sailor, whom he found apparently dying of cholera in the street. Under difficulties that would have appalled and repelled any other man, he brought medicines, physician, nursing and Bible teaching to the pitiful wreck, until he saw him embarking for America, clothed and saved in body and soul. A year later he heard of one of Father Taylor's flock at his Bethel in North Square, Boston, praying, "I thank Thee, O Lord, for the American missionaries! When I was dying a blasphemous dog in the streets of Constantinople, Thou didst send Thy servants Hamlin, Hebard and Goodell to save me, soul and body. Since then I have been trying to serve Thee, O Lord, and I pray for all the American missionaries the world over. Amen."

In 1867, at a hotel in Paris, he learned that his sailor friend had been very useful, helping Chaplain Damon in Honolulu. After twenty-five years more of silence, Providence kindly brought tidings supremely gratifying. His sailor had been a faithful Christian worker till his death in 1861. He had married and left a son, Hamlin Cyrus. The Bible presented in Constantinople by his beloved benefactor had been carefully guarded for the twenty-five years and was tenderly cherished by the son. Last autumn, at the Ecumenical Council in New York, his hand was eagerly grasped by an Armenian pastor

whose church and parsonage he had saved with the first proceeds of his bakery in the Crimean war.

Perhaps the best compensation of all was the veteran missionary's grateful recognition of the Divine Hand in all his work. Many of you remember his last attendance at the American Board meeting at Providence, and his thrilling testimony that the repeated and well-nigh crushing disappointments of his life had, in many instances, turned into signal victories for the Kingdom of his Lord and Master.

Any mention of Doctor Hamlin that did not emphasize his Christian piety would be seriously defective. In his late college presidency, in America, his duties were exceptionally miscellaneous and onerous, but he was always in his pew at both Sunday services, and mid-week prayer meeting almost never missed his active support. And in his last months, unable to hear a word of the sermon, his pastor had his sympathetic and devout presence. When calling, in the last weeks of his life, upon a beloved brother minister of exceptional eminence, their favorite theme was the atonement, Calvary's cleansing stream. At the Middlebury centennial last summer, where deserved praise of his invaluable service was upon every lip and beamed in every eye, his choicest and most tenderly remembered experience was a quiet interview with a former instructor upon the joy of sins forgiven. Together they saw the invisible Saviour bearing away their sins, with which, therefore, they had no more to do.

Secretary Anderson closed his instructions on that far-away Sunday evening with these words: "Go carry glad tidings of great joy from the churches of the West to the churches of the East. Bid them arise and shine, their



light being come, and the glory of the Lord having risen upon them. Be faithful unto death and a crown of righteousness shall be given you in the day when you and we meet in the presence of our Lord and Saviour." On the 8th of last August, when midnight was near, the missionary, thus commissioned, in a moment was called from a life strenuous and busy to the last, to join the three secretaries in whose name these parting words were spoken. Who can doubt the joy of their immediate reunion in fulfilment of those words! God's people will never forget how faithful was that missionary in all his long and eventful life, and we are equally sure that among the glorified, whom no man can number—yes, in the presence of our Lord and Master, his crown of righteousness will be forever resplendent.



Dr. Barton spoke of Cyrus Hamlin as the man for the times. He said:

Some men impelled by personal ambition forge their way to success by dint of persistent purpose and effort, while others, forgetful of themselves and actuated by a consecrated purpose, always stand in the forefront of the battle line. In this latter class Cyrus Hamlin *always belonged*, from his student days in Bridgeton Academy to his triumphal translation at Portland, Maine, on the evening of August 8, 1900.

Cyrus, the boy, seemed never ambitious for himself except to succeed in the execution of the task in hand. A neighbor said to his mother in Waterford, Maine,

“Cyrus is a good boy, but too persistent,” adding, “but he may overcome this in time.”

The persistent purpose to carry to a complete success everything he undertook, characterized his manufacture of ox yokes and tip cart upon the farm, his apprenticeship in Portland, his student life in college, where he held first place in a class distinguished for talent, in his work as missionary and college builder in Turkey, and as theological professor, college president and author in the United States.

These characteristics which were so marked, coupled with an unusual talent for practical mechanics, organization, statesmanship, a matchless consecration to the service of his Lord and Master; and an overwhelming love for men—all combined—when his every talent was called into requisition by the exigencies of his times, *have made him for half a century a marked figure upon two continents and prominent among leaders in not less than a half dozen nations.*

This man of many talents and of matchless energy was produced for his age. We can now see the hand of that over-ruling Providence in which he so implicitly believed firmly but persistently leading him by the way that directed to great and noble results.

Cyrus Hamlin was born January 5, 1811, six months after the American Board was organized, and three months after its first meeting. The next day after his birth, just ninety years ago this very day, the first foreign missionaries ever sent out from American shores were ordained and commissioned in Salem, Mass. When the attention of the American Board was first directed to the Armenians in Turkey, young Cyrus was putting iron

into his blood and steel into his bones and marrow, and the practical arts into his head by driving oxen, picking stones and manufacturing farming implements under the rigor of a Northern New England climate and amid the stumps and stones of a reluctantly responsive Maine soil.

In 1829, the very year Messrs. Dwight and Smith made their extensive exploration tours in Armenia, preliminary to a greatly enlarged mission work among those people to whom Cyrus Hamlin later dedicated his life, the young silversmith in Portland decided to give up his trade, then fairly well mastered, and enter upon a course of study in preparation for the Christian ministry.

Cyrus Hamlin, the student of theology, did not elect to go to Turkey, his choice of field being Africa or China. The God of missions, through the Prudential Committee, selected another field for him, removed from that of his choice by the distance of a third of the world's circumference.

The year when he first set foot upon missionary soil in Turkey, 1839, there arose in Constantinople a most determined and violent persecution of the evangelical Christians in that country, led by the Armenian Patriarch and sanctioned by Sultan Mahmud II himself. This continued for a period of many years. These times demanded men of iron, men of ready resources to steady the Armenian evangelical Christians and to devise measures, not only for their protection and comfort, but for their preservation as individuals and as a community. It is universally conceded to-day that no one in that Empire at that time possessed the training or natural talent to

grapple successfully with the question, except the young man Hamlin. The practical knowledge he had obtained upon the farm, in the silversmith's trade, in the laboratory, building his steam engine at Bowdoin—all backed by his abhorrence of injustice and his boundless sympathy for the persecuted, was turned into account in the erection of stove factories, flouring mills and bakeries, in making rat-traps, assaying minerals, developing silver-plating and other industries that brought courage, cheer and an honest living to the persecuted, and disheartened the persecutors; and thus Protestant Christianity in Turkey was preserved in strength without being pauperized.

Previous to 1840 the missionaries had attempted to work upon the Gregorian church only through the medium of her ecclesiastics and the church organization itself. Separate enterprises such as schools, independent congregations, or any effort that might be interpreted as divisive, were deprecated and avoided. During this period giants like Goodell, Dwight and Schauffler, had labored in co-operation with the leaders of the Armenians themselves to reform the church from within. When the effort failed, because of the excommunication of those who had adopted evangelical ideas, making them outcasts from the church, from society, from the protection of the law, and from the right to learn an honest living or even to live at all, it was evident that there must be a complete and radical change in method of procedure, one which would succeed, not through co-operation with the Gregorians, but in the face of their most bitter persecution. Who was sufficient for these things except one of the youngest of all the missionaries, Cyrus Hamlin!

Out of this furnace of persecution grew up Bebek Seminary, in which students became largely independent of outside aid through the labors of their own hands, while at the same time they acquired something of the stability and energy, independence and faith in God, which their leader brought to them from the farm, workshop and college in his New England home.

After this industrial, self-helping, self-preserving work among the native people was well inaugurated, and had fully demonstrated its practical value, the Crimean War broke out and Constantinople must needs be the centre of its operations. When the English soldiers in Scutari were dying by the score in the hospital because of the lack of wholesome bread, there was no direction in which they or the British Government could turn for help but to that little man on the other side of the Bosphorus, who was advised to leave the farm in Maine, "because he was said to be too slight to bear the brunt and rigor of that life." But the stern discipline of early years had fitted him to respond to the cry of the wounded, sick and dying soldiers for proper food. We all know how the Protestant Christians of Bebek and Constantinople, under the direction of Cyrus Hamlin, supplied the needed bread. The story reads like a romance. When, owing to the unsanitary conditions of the hospital and the heartlessness of the officer in charge, the lives of many brave English boys were daily sacrificed, who should be the first to see their terrible condition and, despite countless difficulties, bring about a change, but the baker of Bebek, who regularly visited the hospital to look after his bread contracts. The baker became a laundryman, the unfaithful officer was discharged, and

*multitudes of homes were made a thousand times glad that Cyrus Hamlin, the man whose motto was, "He who determines to succeed, if right, will not be disappointed," was sent as a missionary to Constantinople fifteen years before.*

For ten years previous to 1856, there had been a marked growth in the number of evangelical churches in Turkey. Separation from the old church was rapid, and new Protestant churches were organized in various parts of the Empire, including regions as far east as Harpoot. It was essential that these bodies of Christians have proper places of worship. But they were not able to provide for themselves, neither was the American Board able to give the needed money. But the man for the times was there, and when the financial results of the life-saving work of the hospital were summed up, he found in his hands funds sufficient for the erection of thirteen churches with schools annexed, which funds he freely gave for this purpose, and the immediate and crying need was met.

All of these experiences were but preparatory to a greater and more prolonged struggle against the combined opposing forces of the Empire, terminating in the erection and equipment of Robert College upon the most commanding site along the entire length of the Bosphorus. It was a battle royal between two determined forces. On the one side there were an inflexible purpose, a clear conviction of the need of such an institution for the salvation of that land, and an unwavering faith in the guidance and support of Almighty God; and on the other side the powerful Gregorian church, the determined opposition of the Jesuits and the Pope at Rome, the suspicions and hatred of Russia and France and the



DR. HAMLIN IN HIS NINETIETH YEAR





enmity of Abdul Aziz, the Sultan of Turkey. Who else would have had the courage to enter upon what appeared to be so uneven a conflict; and who, had he entered, would have persevered for seven long years of disappointment and opposition, marked by plottings and intrigue?

That magnificent institution to-day proclaims more eloquently than words can utter—the fact “that for this masterpiece of foresight, consecration and energy, the Man had been prepared by Him who presides over all human plans for the advancement of His Kingdom.”

Something of that irresistible force of character and faith that counts all things possible to him that believes and works, was imparted to the young men who were so close to him during these trying years at Bebek, and the years of larger freedom at Robert College. The earlier period of the Protestant movement *demande*d such men to lead the increasing Protestant communities and direct their energies into channels of wise, productive activities. These students soon became in northern Syria, in Armenia, in Koordistan, in Asia Minor, and in Bulgaria, men of power and distinguished leaders in moral and social reform. They, too, in their turn, became the men of their place and time, and put the stamp of the instruction they had received upon those whom they instructed.

Two great principles of missionary operation which have now been adopted by nearly every leading foreign missionary Board, were introduced by Dr. Hamlin into the practical operations of his work in Turkey. In both of these things he was strenuously opposed by nearly all of his associates, and by the Board at home, yet, in the wise use of these, lay, in no small measure, the unique-

ness of his work and the secret of his success. These were:

1st. The education of advanced students through the medium of the English language; and

2nd. The introduction of industrial occupations as a source of self-help to the student while studying, to be used by him in after years, in case of need, as a means of support.

As we read anew the life and correspondence of Cyrus Hamlin, the Student, the Architect of institutions, the Diplomat, and the Christian Missionary,—as we study the wonderful growth of the evangelical work in Turkey and become personally acquainted with the men trained in Bebek Seminary and Robert College between the year 1841 and 1873, we cannot but admire that Providence by which Dr. Hamlin was chosen and reared of the Lord at a peculiar time and for a great work, a work which he accomplished with marvellous fidelity and skill.

Changing only the tenses of the verbs, the words of the Psalmist<sup>1</sup> seem to apply wonderfully to the life of him whom we remember with honor and affection to-night.

Because he set his love upon Me, therefore I delivered him,  
I set him on high, because he knew My name.  
He called upon Me, and I answered him;  
I was with him in trouble,  
I delivered him and honored him.  
With long life did I satisfy him  
And show him My salvation.



In Turkey, at various mission centres, the Arme-

<sup>1</sup> Psalm xci, 15, 16.

nians of the various Protestant churches and conferences took note of the passing away of the oldest American missionary to their people. At the local conference of the evangelical churches of the Province of Nicomedia, Western Turkey, the following minute was passed by that body on September 28, and by its clerk, Hovsep Djejjizian, transmitted to the secretaries of the American Board at Boston:

“To the entire Armenian nation, but especially to the evangelicals, whom he helped to organize into a community with rights and privileges, Dr. Hamlin was a spiritual father and guide. In his day he trained and instructed our preachers and other influential brethren, and both pecuniarily and by personal labor he aided our churches, schools and benevolent institutions. His Christian character and indefatigable ingenuity remain to us an ideal and an example. The departure of this aged servant of God into the light of his Master’s immediate presence, while gain to him, leaves us with a sense of irretrievable loss. We desire that this expression of our heart’s feelings be endorsed in our records as a perpetual reminder to us of Dr. Hamlin’s life and work.”



## Other Tributes



At a meeting of the Lexington Historical Society, held Oct. 9, 1900, the following resolutions, introduced by Rev. A. W. Stevens, were unanimously passed by a rising vote:

*Whereas*, in the due course of nature—his years being many and his life full of fruition—death has removed from our midst our most distinguished fellow-citizen and the oldest member of this society;

*Resolved*, that we as citizens of the town of Lexington and members of the Lexington Historical Society, hereby express our sense of the deep and deplorable loss which in both these relations we have sustained in the recent decease of Rev. Dr. Cyrus Hamlin.

*Resolved*, that in him we recognize a character which is rarely found in any period of history or in any community, his career being crowned with an unusually long, varied and eminent usefulness, with stainless integrity and splendid nobility, and with a combination of sweetness of spirit, strength of purpose, invincible courage, marked ability and unswerving devotion which have given him a name that will not soon cease to be honored in many lands and by many peoples;

*Resolved*, that in Dr. Hamlin we see the best type of the real missionary—one who went forth in his vigorous early manhood from his native land, where his academic accomplishments and great talents would surely have given him high distinction among his fellow clergy, into a far and strange country, to a people peculiarly suspicious and unfriendly, whose respect and confidence he finally and completely won by sheer force of character and honorable and conspicuous achievement—devoting himself not merely to preaching of doctrine, but in a far higher degree to the practice of those ethical principles which everywhere and always make for righteousness and true civilization; building up from its very foundations a noble institution of learning and broad culture, which remains to-day and doubtless will long continue a fit monument to his indefatigable zeal and prophetic wisdom;

*Resolved*, that we consider our town of Lexington highly honored and fortunate, in that Dr. Hamlin chose it among all others as the home of his old age, where together with his family he might spend his last years in peaceful and quiet living—never ceasing, however, from good works and faithful service, but, like a true soldier in the cause so dear to his heart, falling at the last with all his armor on, and the sword of endeavor quivering in his dying grasp; thus making our historic town still more historic.

The issue of the *Lexington Minute Man* following the meeting at which these resolutions were passed, printed the remarks made by Rev. A. W. Stevens when he presented the resolutions for adoption. Mr. Stevens being a Unitarian, the warmth and cordiality of his tribute are all the more significant of the wide and extra-denominational character of Dr. Hamlin's friendships and the affection which he excited in others. An ardent combatant in theological controversy, a stalwart defender of his own doctrinal convictions, Dr. Hamlin's heart-warmth was not confined to those who agreed with him; and clergymen whose beliefs were widely apart from his own were among his dearest friends, and warmly reciprocated his cordiality and esteem. We reproduce the article referred to:

As a very few of the members were present at the meeting of the Historical Society last week, when remarks and resolutions were made and passed *in memoriam* of the late Rev. Cyrus Hamlin, D.D.; and as there are many other warm friends of the deceased who will be glad to have preserved in printed form the appreciative remarks of Rev. A. W. Stevens, offered on that occasion, we are glad to be able to furnish them, as follows:—

Dr. Hamlin was my near neighbor and friend for only about two years; yet in that time I had come to know him so well, to esteem him so highly, and to love him so truly, that his death fell upon me as a personal affliction.

No one not knowing Dr. Hamlin intimately could know how really lovable a man he was. Of somewhat austere bearing and

pronounced opinion, he was, nevertheless, truly winning and charming in his personality. Though his creed was of the stern Puritan's type, his heart was as gentle and tender as any child's or woman's. He had a deep insight into essential character, and cordially accepted a man at his actual worth. His experience and observation of men had been extraordinarily large; and though he was ever stout in the defence of his own views, he was by no means scant in his estimation of the moral qualities of those who differed widely from his own orthodox standard of belief. I have heard him give expression to the most thorough appreciation of the character of certain high Turkish officials whom he had come to know intimately, albeit in the main he had a profound distrust and dislike of the Turks in their general principles and conduct; and both at home and abroad he numbered among his personal friends in this world many whose secure passports to the next he perhaps could not conscientiously have signed.

Dr. Hamlin was in the truest sense a son of New England, a legitimate fruit of her fecund, tireless, and masterful activity. He was a Yankee of the Yankees. He could make a watch, a steam engine, a windmill, a loaf of bread, a doctrinal system, or a good joke that would stand the test of both trial and service. His humor was racy and searching; and he could tell a story with all the particularity of incident, logic of connection, and interest of continuance and conclusion that the most trained raconteur could devise. He was marvellous good company, always entertaining and instructive, having immense resources from which to draw his facts and illustrations; indeed, he was one to whom in private intercourse one never tired of yielding the floor or giving the listening ear.

Take him all in all, Dr. Hamlin was one of the few really remarkable and distinctive men whom it has been my good fortune to know; and I count his acquaintance and friendship among the permanent felicities of my life.



The American Antiquarian Society, of which Dr. Hamlin was an active member, and in which he counted

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a number of very warm friends, at the annual meeting held on October 24, 1900, listened to a sketch of the life of Dr. Hamlin, read by Rev. Dr. Daniel Merriman. This was shortly afterward published in the Proceedings of the American Antiquarian Society (vol. XIV, New Series, Part 1). The closing words of this sketch are as follows :

“His sagacity and aggressiveness and perseverance in what he regarded as a righteous cause were equalled only by his rectitude, unselfishness, and superb consecration.

“He possessed an unusual memory, had great talent for friendship, was a generous hater and an ardent patriot. He was a clever mechanic, a learned scholar, a clear-headed thinker, a vigorous writer, an effective preacher, a skilful diplomatist and a most racy storyteller. In him the universal Yankee was raised to the highest power in an original personality, enriched by varied culture, broadened by wide experience and sanctified by religion. He had in him the stuff of which heroes and the founders of states are made. He was a leader, politician, saint.”





The Public Press  
and  
Extracts from Letters of  
Friends



## THE PUBLIC PRESS



Dr. Hamlin's death was widely noticed in the daily press as well as in the weekly religious periodicals. Several papers published extended sketches of his life, in some cases illustrated with more or less successful portrait cuts. The Portland and Bangor papers naturally led in the space given to one who was always a devoted son of Maine and had spent some nine years of his life in those two cities. One of the most interesting of the tributes paid his life and character was the editorial in the *Boston Herald* of August 10, 1900, which we print here in full; interesting because coming from a secular paper having no special interest in missions and therefore unprejudiced in favor of the subject of the editorial:

The sudden death of the Rev. Dr. Cyrus Hamlin, ex-president of Robert College, Turkey, warrants calling public attention to the character of his work which he performed in the East, and the indication which that work gives of how much more can be accomplished in the way of uplifting mankind by a relatively small outlay of money for educational purposes than by spending vast sums in the effort to forcibly govern men. Dr. Hamlin, the principal of a missionary boys' school at Constantinople, induced the

late C. R. Robert of New York to give him the not over large sum of money needed to found a college in Turkey, in which modern literature and science, with the principles of religion and civilization, should be taught. For years past this college has afforded to the subjects of the Sultan the educational opportunities in their own land that before its establishment they could obtain nowhere in Turkey. It is easy to understand—considering the admitted results that have followed the use of this opportunity—why the Sultan for a long time refused to give his approval to the enterprise. An Englishman of long experience in the Balkan peninsula wrote some time since, in referring to the political development of the Bulgarian people, that Bulgarian independence and the success which the people of that country had met with in maintaining their government was due, more than anything else, to the fact that a number of their leading men were graduates of Robert College, Constantinople. These men had acquired a knowledge of government methods, and were thus prepared, when the occasion was presented, to embody this knowledge in practical government work. He expressed it as his belief that the opportunities afforded in Robert College had more to do with the political and social regeneration of the people of what had been northern Turkey than any other one cause, and that it was a greater power for good in this respect than the wishes of the people themselves or the armies of Russia, as in the absence of this aptitude, there would have been no native of Bulgaria fitted to govern that country even if its people had secured the substance of political independence. No better illustration than this can be given of the effect of a wisely directed expenditure of money on educational lines in uplifting an oppressed people.



The *Outlook* of New York and the *Independent* of the same city published extended and interesting editorial articles on Dr. Hamlin. From that in the *Outlook* we quote a portion :

The caricature of the Christian missionary presented in the

comic papers, and sometimes in form scarcely less grotesque in pen-and-ink portraits in the daily press, bears about the same relation to the real personage that the "Uncle Sam" of caricature, with his hatchet face, his straggling beard, and his striped pantaloons, does to the cultured American of to-day. There have been some weak and ineffective men in the missionary service, as there have been in law, in medicine, in journalism, and in military and mercantile careers. But probably the proportion of such failures in the missionary field is less than in any other department of human activity. The struggle is greater, success is more difficult of achievement, the aids are fewer, the individual is thrown more upon his own resources, the appeals to ambition are less, the immediate rewards are insignificant; the consequence is that this service develops the best that is in men, and generally sifts out and either returns home or relegates to subordinate positions those of inferior character. Dr. Hamlin was certainly more than an average missionary, but he was far more representative of his class than are the distorted portraits of the secular satirists.

The story of his life, as he has told it in his autobiography—"The Life and Times of Cyrus Hamlin"—ranks among the most dramatic and entertaining of autobiographical narratives; yet the stories of adventure with which this book abounds lose much of their interest in being interpreted by the pen; no one could know the spirit of the man who never heard him tell some of these stories: the audience that elicited the best telling was one of boys and girls; the best audience-room was a family sitting-room, illuminated by the flickering light of a wood fire. To see this naive narrator of his own unconscious heroism giving his reminiscences to such an audience was a scene not easily to be forgotten. We shall not attempt here either to repeat the story of his life in outline or to illustrate it by incidents; neither is possible; we must refer our readers to the book itself.

Genius is, first of all, *life*; the channel which life cuts for itself, or finds for itself, or has cut or found for it, depends on education and circumstances. The great merchant might have been a great soldier, the great preacher might have been a great statesman; Chatham might have been a Chalmers, Lincoln might have made a Lowell. Dr. Hamlin was the unofficial representative of

American interests in Constantinople at a time when America did not dream of being a world-power. His skill in dealing with the Porte, despite the religious prejudices of the Mohammedans against the "Christian dogs," showed qualities which would have given their possessor a front rank among the diplomatists of Europe had he been born into diplomatic ranks. In the Crimean war his executive ability in fighting the cholera among the British soldiery, and in supplementing their wretchedly inadequate commissariat by his own efforts, proved him the possessor of executive abilities which would have made him a great Secretary or Minister had his life been directed into political channels. His mechanical genius, displayed even in college, and serving him in good stead in introducing material civilization into the Ottoman Empire, indicated qualities which might have made him a great engineer, if not a great inventor. His creation and administration of Robert College, and his subsequent work at Middlebury College at an age when most men are retiring from active labor, are sufficient to enroll his name among the educational pioneers of his age; no one man has done more, relatively, for education in Great Britain or the United States than Dr. Hamlin did for education in the Turkish Empire, by setting a pace which Mohammedan schools have been compelled to follow. He was too busy doing things to cultivate the graces of either an oratorical or a literary style; but he was fascinating both as a speaker and as a writer, and if the platform and the pen had been chosen instruments for exerting his influence on the world, it is not doubtful that he could and would have taken a front rank as author and orator.

In theology Dr. Hamlin was a liberal in his youth; but while he was dealing in a foreign land with the problems of life, his contemporaries, who were dealing with the problems of thought, passed him on the road, and he became a conservative in theology without changing his convictions. His position changed, but not his opinions. But this change of position, while it sometimes saddened, never embittered him; he felt the separation from old-time friends, but never ceased his friendship. His spiritual faith, in passing from that of childhood to that of old age, gained in strength without losing in simplicity; and his simple trust in God

as a Friend and a Provider was only deepened by the trials to which it was subjected. Hope is thought to be an attribute of youth; experience is thought to dim if not to destroy it; rarely are men pessimists before they reach middle age. Dr. Hamlin had the fine temper of Paul, and with him could have said, "Experience worketh hope." He remained young till the last; in his life was fulfilled the promise of the ancient prophets. Isaiah's promise might be taken as the outline of Dr. Hamlin's biography: he waited upon the Lord and renewed his strength; in his youth he mounted up as on eagle's wings; in his manhood he ran and was not weary; in his old age he walked and fainted not.



From the notice in the *Independent* of Aug. 16, 1900:

Dr. Cyrus Hamlin, the missionary to Turkey and the founder of Robert College, who died last week in his ninetieth year, was almost the last of the band of pioneers in missionary work in the Levant. Dr. Elias Riggs, his senior by a few months, still lives at Constantinople, and Dr. Geo. W. Wood is a resident in this country. Drs. W. G. Schauffler, William Goodell and H. G. O. Dwight died some years ago.

The early years of missions in that section did not furnish the experiences that made Burma, the South Seas and Africa famous, but exigencies calling for the clearest of judgment and executive ability of a high order, as well as the ripest scholarship, were numerous, and the men who met them were all notable men. Dr. Hamlin was perhaps the best known. This was due partly to his intense personality, partly to the fact that the enterprises with which his name is associated were such as to bring him into public notice. He impressed himself on every one he met, and everything which he undertook. No one who ever saw or heard him could forget him, and no life into which he entered could be thereafter just the same. He was keen-sighted, seeing with almost unerring vision the things which needed to be done; intense, driving toward that object with an energy which overbore all opposition and compelled, if not the acquiescence, at least the permission, of

opponents as well as associates. This very intensity at times carried him beyond his goal, until it became a saying among the more conservative missionaries. "Go in the same direction as Brother Hamlin, but about two-thirds as far, and you will hit just right."

In nothing was this more manifest than in the conduct of the famous bakery which he started for the benefit of the English soldiers during the Crimean war. It seemed to some scarcely the kind of work appropriate for a missionary. He believed, however, that he was sent to do good to men's bodies as well as their souls, and he could not see that Englishmen were any less valuable than Armenians, Greeks or Turks. He carried his point, saved multitudes of lives, and the proceeds were set apart into a fund which supplied many an evangelical community in the Empire with the chapel or church without which the work would have been seriously hampered. Similarly, he believed in using mission funds to teach trades by which the converts could support themselves at a time when very nearly every kind of labor was practically forbidden to them. Outvoted in the mission meeting, he accepted the decision, but after all forced reconsideration by making it evident that the only alternatives were starvation or charity, and won the cordial support of even those who had voted against him.

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His great versatility and broad catholic sympathies brought him into very close relations with the natives, who looked upon him as their special champion. His knowledge of the languages was, perhaps, less "grammatic," to use an Armenian's expression, than that of his associate, Dr. Riggs, but it was more "idiotic" (idiomatic), and he was one with them as few missionaries have ever been. Intensely sympathetic, he won love on every hand, even from those who doubted the wisdom of his schemes and dreaded the keenness of his criticisms. No difference of opinion hindered the most cordial personal relation, and it is as a personal friend that he will be most missed. He loved Turkey and Turkish missions with his whole soul, and a short time before his death, speaking of the beyond, he said that what might be there he could not say, but if it were possible he hoped he might receive a mandate to fly back to the land where he labored so long and the people to whose welfare he had consecrated his life.



The Chicago *Tribune* of Aug. 10, 1900, printed an article characteristically western and journalistic on the life of Dr. Hamlin, with a portrait. The opening paragraph and sub-headings are given, as an illustration of the way in which the picturesque elements of Dr. Hamlin's career struck the Chicago journalist's mind. Under the irreverent, but not uncomplimentary "scare-head" title—"Typical Yankee is Dead,"—were the sub-titles: "Dr. Cyrus Hamlin possessed all American traits. Life sketch of a man who served fifty years as a missionary in Turkey, reveals that he exercised all the ingenuity of Benjamin Franklin and the tact of Abraham Lincoln.—The great work he accomplished.—The founder of Robert College." Then follows the sketch, beginning with this paragraph:

Dr. Cyrus Hamlin, who died in Portland, Me., on Wednesday, in his seventieth year (*sic*), was as original and distinguished an American character as Benjamin Franklin or Abraham Lincoln. For fifty years a missionary at Constantinople, he was first of all an original educator. But in order to secure imperial sanction for the colleges which he founded, he had to be a diplomat, and that of the highest character; and in order to provide for the pupils in those institutions, especially to provide means by which they could do something for their own support, he had to invent forms of practicable industries, construct machinery, and himself do everything which an inventor, architect, engineer or farmer may do to create a plant and put everything into working order. He was a Christian missionary with about all the added practical qualities associated with the typical Yankee.

And how Cyrus Hamlin came naturally and by the grace of his early breeding and home training to be all this makes a story that is full of romance. He was of Huguenot descent, America gain-

ing what France lost by that blunder of the revocation of the edict of Nantes.



The New York *Tribune*, in a brief but warmly appreciative notice, used these words:

The late Dr. Hamlin occupies a conspicuous and honored place in history as the creator of free Bulgaria. It was he who began at Bebek and conducted on a great scale at Robert College that education of Bulgarian youth which led directly to the uprising in that country against Turkish tyranny. The value of his work for civilization and enlightenment and for human freedom in the dark places of the Orient is above all estimation.

The Rochester *Democrat and Chronicle* also printed an appreciative sketch which was reproduced in the *Troy Times* and other papers. Here also the heading of the notice is interesting as showing the impression made by Dr. Hamlin's career on a mind not specially attracted toward missionary work: "Missionary and Educator. The death of an Oriental Conqueror—A Man of Power." Particularly sympathetic and appreciative were the estimate contributed by Dr. J. L. Barton to the *Congregationalist*, and the somewhat extended sketch in the October *Missionary Herald*, by the Rev. A. F. Schauffler, D.D., a son of Dr. Hamlin's beloved colleague in mission work, the late Dr. W. G. Schauffler. Following are extracts from this sketch, which was accompanied by an

excellent portrait, similar to that reproduced here by the kind permission of the Student Volunteer Movement Committee of the International Y. M. C. A.

In the early days of the Turkish missions there were at Constantinople five missionaries of preeminent ability. They were Drs. Goodell, Riggs, Dwight, Hamlin and Schaufler. Each in his line would have been a marked man in any community. . . . Dr. Hamlin stood somewhat apart in this group of five, for his line of work led him into a sphere of activity which was most unique. Probably to no missionary of modern times has it been given to play so important and so varied a role as fell to his lot.

As Dr. Hamlin had gone to the East for the specific purpose of establishing a school for Armenians, he at once set about his plans for carrying out this idea. In November, 1840, he secured a house, and opened the school known for many years as the Bebek Seminary, so called because it was situated in a village on the Bosphorus by that name. The very prosperity of this institution soon brought on the school the wrathful persecution of the Armenian patriarch and his coadjutors. Many of the students were poor, and when to their natural poverty was added persecution they were indeed in straits. But just here the mechanical genius of their instructor came in. He established a workshop where the students could learn the art of making sheet-iron stoves and stove-pipes, which were much needed in the metropolis, as there were neither furnaces nor fireplaces in all the city. To this was added, later on, the manufacturing of rat-traps, which proved to be a fruitful source of income to the persecuted Armenians. But, like all other things, the smaller, in this case, led to the larger. There was, at this time, no bakery in all the city that furnished sweet bread. All that could be had was leavened bread, which, of course, was sour. Dr. Hamlin bethought himself that here was a promising field in which to employ his persecuted friends. Difficulties there were in appalling number, but in the case of Dr. Hamlin these were not obstacles, but incentives to harder work. To become baker, he must, however, first become miller, and to be miller, he must be architect. For the needed buildings must first be

erected, and the mill established, and the flour be ground, before the first loaf could be turned out. For all this, moreover, he had to be financier, for the Board could not advance funds for work of this sort. But Dr. Hamlin was equal to all these demands, for he got his money, built his flour mill, set up his machinery, built his ovens, taught the men how to make bread, and, finally, found a market for his whole product. Our space is far too limited to go into all the multitudinous details of how this was triumphantly accomplished, or of how many unexpected difficulties were encountered and surmounted. It is a most fascinating tale, which all may well read in Dr. Hamlin's story of "My Life and Times."

Then came the Crimean war, with its thousands of British soldiers in Constantinople, and its unutterably miserable and contemptible commissariat department. The soldiers in the great Scutari hospital were dying of neglect, and loathed the sour bread that was furnished them. Fortunate for them it was that an American missionary with a genius for bread-making was on the ground. Tons of bread a day were furnished for the dying soldiers from the Hamlin bakery. And not only so, but owing to the necessities of the case, Dr. Hamlin accepted the position of army launderer, and washed tens of thousands of soiled garments, he himself inventing the washing machines that were needed for this kind of wholesale work. In the meantime, cholera broke out savagely, not only in the army, but among the poor of the city. Here again our universal genius showed his many-sided activity and resourcefulness, and prepared what was known for years as the "Hamlin mixture," which was efficacious in curing many. He also turned nurse, and went from house to house, prescribing, advising, nursing with an energy that was little short of the miraculous. My earliest memories of Dr. Hamlin date back to these stirring times, when he was here and there and everywhere, always directing, never discouraged, never defeated. In all Constantinople, in those days, there were two men who were paramount in their triumphs. These were the English ambassador, Lord Stratford de Redcliffe, and Dr. Hamlin. Compared with these two, neither the French ambassador nor Lord Raglan cut any figure.

How successful, even from a financial standpoint, all these multifarious activities were, witness to the fact that, after paying all

expenses, there were left many thousands of dollars profit, all used for the erection of churches and schools in the Ottoman empire.

But the greatest achievement of his life was still to come. After the close of the Crimean war came the establishment of Robert College. The story of this most notable institution has been told so often that we can only say, that while what Dr. Hamlin had already achieved would have given him an imperishable name in the East, this added to his laurel wreath its most luxuriant branch. In the lapse of years, when the final story of the enlightenment of the East comes to be told, the influence of Robert College will be given the weight due to it, and then, and only then, will the debt that the East owes to Dr. Hamlin be fully understood.

Our sketch has already run beyond our first intent, and we can only allude to Dr. Hamlin's work after his return to his native land in the briefest terms. Splendid service was rendered by him as Professor in Bangor Theological Seminary, and afterwards as President of Middlebury College, while all the time he was ever ready to speak most effectively on missionary themes. For him to be inactive was not possible, and the result was that almost to the last day, yes, quite to the last day, of his pilgrimage, he was at work for his Master.

And now, if it be permitted, I would like to add a few words as to Dr. Hamlin's personality, as marked by those of us who were privileged to see him in our boyhood days. We always regarded him as a man by himself, and not just like the other missionaries. While he had a good deal of iron in his character, we still loved to gather around him on Christmas nights, and hear him tell his stories, whether they related to experiences of his boyhood in Maine, or his larger exploits of mature manhood. Roars of laughter would greet in particular his famous "Screech Owl" story, while shivers or vague dread were intermingled with laughter as he recounted the tale of their being lost in the Maine woods. We knew him as uncompromising in his opposition to those whom he thought were wrong. I remember once having to copy a document from his pen, bearing on the attitude of certain of the native converts who had taken a wrong stand. Each paragraph began

with the sentence, "It is a lie." Yet we knew that his conduct was dictated by his iron conscience.

His sermons, of which we heard many, were cool, clear cut, calm, convincing, such as one would expect from one who dealt so much in mathematical formulæ. If he had any difficult task to achieve, we never for a moment doubted that, whatever the difficulties, they would all be triumphantly overcome. We knew, too, that his tenderness towards those in want or those diseased was never-ending, and that he would as gladly and carefully minister to the meanest porter in the village, as the richest pasha. Had we known of the incidents of his boyhood, so vividly given in "My Life and Times", we could have seen that the boy was father to the man, and that in ingeniously constructing his first model of a steam engine, he was giving promise of his mill and bakery; or that in his indomitable perseverance in the matter of the yoke for his oxen, he was only forestalling his equally unconquerable perseverance in overcoming vastly greater difficulties in his manhood. What he was at sixteen years of age in embryo, that he was at sixty in the full tide of dominant manhood. The consecration that led the boy to give his seven cents for missions (which was his all, at that time), led him in riper years to give his tens of thousands to the same blessed cause. Grace laid hold of him while young, and developed in him, steadily, certain heroic characteristics, till they reached the fullness of maturity. That he had his faults, none would acknowledge more swiftly than he, but they were due to those very virtues of which we have made record above. Of such a life the end was most worthy. Only a few days before he passed away, he wrote to one of those who had known him intimately in his days of intensest activity in Constantinople, and said in the closing paragraph of the letter: "P.S. Health good; strength feeble; memory, hearing, seeing, all failing; latter half of my ninetieth year. The past wonderful, the future cheerful with faith and hope."

Farewell, thou iron man of God, who like Elijah didst not fear the face of man, and who like Paul didst ever forget the things that were behind, and look forward to those that were before. The world is much better because thou didst dwell in it for a few years, and heaven itself is richer because thou hast been

translated thither. We are glad to have been blessed by thy life, and glad that now at last thou hast received thy reward, and hast entered into thy rest.



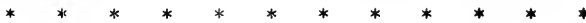
A further sheaf of extracts from notices of the life and character<sup>1</sup> of the great missionary, gathered from various religious and other periodicals, will furnish additional evidence of the affection as well as the admiration in which he was held in widely separated quarters.

From a sketch in the *Ticonderoga Sentinel*, by Rev. Joseph Cook :

Ex-President Cyrus Hamlin, who died at Portland, Me., August 8th, has left a name that will be inseparably connected with the Champlain Valley as well as with the banks of the Bosphorus.



Dr. Hamlin was five years President of Middlebury College. His administration gave new life to all departments of the college and began the prosperous career which has since continued. When Dr. Hamlin visited Middlebury at its recent Centennial celebration his brief but very impressive address was received by professors, alumni and students with cyclones of applause.



A polygonal soul in both mind and heart, Dr. Hamlin's chief characteristics were the variety and opulence of his native endowments. He was brilliantly successful as a preacher, as an educational organizer and leader, as an instructor in the mechanical arts, as practically a diplomat and statesman, as a polemic and reformer, as a professor of theology, ethics and philosophy, as an autobiographer and as college president. The many-sided character of his endowments and career reminds one of Benjamin Franklin. The devoutness and wisdom of his religious activity made him unquestionably the foremost as he was, at his death, the oldest missionary of the American Board. His memory is

now a star in the sky of history and will be a priceless inspiration to all who behold it for generations to come, and especially to those who are so greatly indebted to his career on the banks of the Bosphorus and in the Valley of Lake Champlain and in the high places of the church in New England and the nation at large.

From another issue of the same :

Many readers will remember the venerable Cyrus Hamlin, D.D., who has several times been a guest at Cliff Seat, and who has told the story of his founding of Robert College of Constantinople, to a deeply interested audience in the Congregational church of this town. Dr. Hamlin was the first President of this college on the Bosphorus. On his return to this country he was, for several years, President of Middlebury College, Vermont. A luncheon was given this veteran missionary and educator at the Bellevue Hotel, Boston, January 5th, which was the 89th anniversary of his birth. Twenty-five, including Dr. Hamlin, his wife and daughter, sat down to luncheon in the Banquet Hall of this elegant new hotel on Beacon Street. The secretaries of the American Board and the Woman's Board of Missions were present besides other special friends of the man whom they all delighted to honor. Dr. Hamlin is in such vigorous health that he came into Boston from Lexington, his suburban home, the first day of January to attend the services at Park St. Church when Joseph Cook spoke on "Mr. Moody as Evangelist and Biblical Educator." When remonstrated with for venturing out in the driving snow storm Dr. Hamlin scouted the idea of "a Maine boy being afraid of a few snow flakes!" After dinner speeches followed the luncheon in which both Mr. and Mrs. Joseph Cook took part. Dr. Hamlin himself spoke thirty-five minutes, recounting some of the apparent disasters of his missionary career in Turkey which were providentially turned into blessings. In closing the company joined in singing Dr. Rankin's well known hymn of world-wide usage: "God be with you till we meet again."



From the Chicago *Advance*:

In the ninetieth year of his age Dr. Cyrus Hamlin passed into



the ageless state at Portland, Maine, on Wednesday last. It may justly be said that among the remarkable men of his times his place is well towards the front.

His greatest service to the world was in connection with the establishment and development of Robert College, Constantinople.

The story of the college while Dr. Hamlin was at its head is a romance of labor, patience and pluck which has few equals. He had to outwait and outwit the wily Turk, and when waiting ceased to be a virtue he always found some way to force the hand of the Sultan and get the thing which he desired. He planned like a Solomon, and worked like a Hercules—but more wisely and with less violence—and taught like a Socrates—a Christian Socrates—and all the time behaved like a servant of Christ. Of course he succeeded. It was not in him to fail. He was a far-seeing statesman, and was one of the few diplomatists who never came out second best in any conflict with the Turkish court.

As to the value of his educational work it cannot be measured by statistical standards. His monument can be seen only in part by going to the campus of Robert College and looking around you. There you will find the edifices where he taught and the equipment for higher education which he was largely instrumental in procuring, but his important and enduring monument must be sought for in the lives and characters of his pupils. He has influenced hundreds of lives for good, and in so doing he has been writing, in part, the history of the Turkish Empire for years to come.

As a man of affairs for doing all sorts of things that varying circumstances might require, Cyrus Hamlin was a Yankee of the highest type, reinforced by a dash of French brilliancy inherited from his Huguenot ancestors. This appeared in his boyhood. He could do wonderful things with that jackknife the history of which is related in his autobiography. He and his brother made a highly finished ox-yoke when Cyrus was about thirteen years old, a yoke which was the wonder of the whole neighborhood. They painted it a brilliant red, and Michael Angelo could not have looked at his completed statue of Moses with greater satisfaction than that which filled the breasts of those Hamlin brothers when the yoke was finished. Cyrus said, "Many

a time have I stood before it with my hands in my pockets, to drink in the unmatched splendors." And it was not a toy yoke, but a yoke for use.

He put his Yankee inventiveness and mechanical skill to good use in Turkey. He established an industrial annex in Bebek Seminary in which the students made sheet-iron stoves and various household articles. He built a mill for grinding flour, and made the best bread in Turkey when good bread was very much needed. He tempered steel picks for dressing the buhrstone of his mill when English and French mechanics had failed. He taught the English how to wash and laundry clothes in their hospitals, during the Crimean war. He said of himself, in view of the many callings in which he had successfully engaged: "I am told that my dear college friend, Dr. Bartol, has humorously assigned to me sixteen professions. I have never seen the list which his brilliant imagination has produced, but I presume he did not include what I am most proud of—the profession of washerwoman!"

And the versatility of Dr. Hamlin appeared more conspicuously in activities more closely connected with his great life work. He was a forcible and brilliant writer. If our readers desire ample proof of this fact let them read his "Life and Times." It is one of the raciest, most characteristic autobiographies of the century. In wit and graphic delineation of character and situations it stands beside Dr. Arthur Smith's "Chinese Characteristics," and "Village Life." He was an impressive speaker. When speaking of the wrongs which the Armenians had suffered at the hands of the Turks his moral indignation and power of righteous invective reminded one of Gladstone.

We shall never forget the last time that we saw and heard him. It was on the platform of the American Board meeting at Providence. He was assisted to the platform, not to make a speech, but to make an impression by his presence and by the ripeness of his Christian character. He said only a few words, but he did not need to speak in order to produce a deep impression. His noble head and face, and the remembrance of what he was and what he had done would greatly impress any audience.

Some are saying in these times of trouble in China that we should not send missionaries to foreign lands. Could there be a

greater misjudgment? Missionaries have been the pioneers of progress in all lands, and in missionary service some of the noblest characters of modern times have been trained. Such names as Carey, Livingstone, Judson, Paton and Hamlin shine like stars, and they shall shine as the brightness of the firmament, for ever and ever.



## Extracts from Letters of Friends



From the late Rev. George W. Wood, D. D., the former associate of Dr. Hamlin in the Seminary at Bebek, and his lifelong and intimate friend, to Mrs. Hamlin :

Geneseo, August 15, 1900.

\* \* \* \* \*

Our sorrow is great, but with how much of joy and thankfulness is it mingled! We feel keenly the bereavement which so affects our—and especially your—immediate future; but for him how blessed the exaltation and rapture of the new experience!

\* \* \* \* \*

In looking over several of Brother Hamlin's notes to me of the last few years, I am deeply affected by his characteristic modes of exhibiting his excellences of Christian character, especially his sense of personal unworthiness, combined with unwavering trust in the grace that redeems and saves, and the evidence of the triumph of that grace in preparing him for that to which in its fulness, he has now attained. How precious are the mementoes of gratitude and love which he has left to Christian friends and benefactors in this country and in Europe, and to the peoples of the East in whose destiny he has become a factor for good that will transmit his name with honor to future generations!

\* \* \* \* \*

What reunions are before us: are you impatient for them?

Patience a little longer, and in God's boundless mercy they will be ours also.

Your brother in the fellowship of a great affliction and consolation.

GEORGE W. WOOD.



From Dr. George Faulkner, of Jamaica Plain, Mass., a beloved cousin and intimate friend of Dr. Hamlin, to Professor Hamlin of New York :

*My dear Alfred:—*

I have just read your affectionate note telling me of the last hours of your blessed father.

How happily Providence arranges for us some of the great events of our lives!

I write with much effort and can only send my tenderest regards to your widowed mother, to you and to all the children of the great saint, their father.

Yours truly,

GEORGE FAULKNER.

Jamaica Plain, August 10, 1900.



From Hon. S. B. Capen, President of the American Board of Commissioners for Foreign Missions, to Professor Hamlin :

Boston, August 10, 1900.

\*   \*   \*   \*   \*   \*   \*   \*   \*   \*

Let me assure you and Mrs. Hamlin and all the members of your family of my very sincere sympathy in this hour of sorrow. Yet in it all, what an hour of joy it must be also. What a father you have had! He has been one of the great men of this century and

people are appreciating him and his work more and more. Almost everywhere that I have spoken for the Board I have alluded to him as "The Christian Statesman." We call this change Death, but it is *life* in a peculiar sense for him. And he can never die more in this world. He lives in thousands of others and will continue to do so forever. It is a great joy to me that I have seen so much of him lately, and a recent letter from him will be a valued treasure. . . .

Sincerely yours,  
SAMUEL B. CAPEN.



From Rev. J. E. Rankin, D.D., formerly of Washington, D. C.:

Bennington, Vt., August 10, 1900.

*Dear Mrs. Hamlin:*

"The chariots of Israel and the horsemen thereof!" And so your husband completes the century where there is no change of years. I thought of him all day yesterday, as among the glorious things that "eye hath not seen."

\* \* \* \* \*

God gave him a great and wonderful work to do in the old world and in the new. But the doing of this work, the reflex influence of it, shows the value of it. He was thus transformed into his Master's image, who is the first-born among many brethren. Dr. Hamlin never entered any man's house without seeming to say, "Peace be to this house." Our remembrances of him are very sweet. We are impoverished by his departure.

\* \* \* \* \*



From the late Rev. Geo. L. Prentiss, D.D., of Union Theological Seminary, New York City, one of Dr. Hamlin's oldest and most intimate friends:

Dorset, Vt., August 12, 1900.

*My dear Mrs. Hamlin:*

I cannot say that the news of your husband's sudden departure for the "better country" surprised me. When we kissed each other good-bye on July 9, I felt that it was probably for the last time, and I think he had the same feeling. Well, I wish him joy and should be ashamed to mourn for him. He is one of my oldest and dearest friends still; only I shall now think of him as in Heaven and not in Lexington. And what a wonderful Sabbath Day he is spending there! It is hard not to be envious of his "pure delight." But we can afford to wait; it will not be for very long.

His last visit to Dorset was a veritable benediction to us all. It could not have been a more fitting and happy closing up of our long earthly intercourse and fellowship—"Our friendship is beautiful and lovely" he wrote me after his return to Lexington. His last words, in a still later note, were: "*I am well now but waiting. Dominus vobiscum et nobiscum.*"



From the veteran Missionary, Rev. Dr. W. A. Farnsworth:

Talas (Cesarea), Aug. 29, 1900.

*My dear Sister:*

A few days ago I received a letter from Miss Burrage, telling of an interesting farewell meeting in Boston when Dr. Hamlin was present and pronounced the benediction. That meeting, as I understand, was Aug. 2nd. The Levant Herald of Aug. 10th reports the death of Dr. Hamlin. His departure must have been very sudden, yet I suppose it could not have been altogether unexpected.

\*   \*   \*   \*   \*   \*   \*   \*   \*   \*   \*

But in your loneliness you must find a great consolation in the noble record that Dr. Hamlin has left. Probably no one of that very remarkable band of missionaries who were carrying on the

work in Turkey in the early days of the mission is now mentioned so often, or is so well remembered as is Dr. Hamlin. To you and to all his children he leaves a noble record, an inheritance more precious than millions of gold and silver.

\* \* \* \* \*



From Rev. H. A. Schauffler, D.D., of Cleveland, Ohio, a son of Dr. Hamlin's beloved colleague in Constantinople, the late Rev. W. G. Schauffler, D.D.:

York Village, Me., Aug. 7, 1900.

*My dear Mrs. Hamlin:*

Only a few weeks ago I received a letter from Dr. Hamlin, in which he spoke of my parents with all the old time affection and told me of his own growing infirmities, adding that the past was "wonderful" and the future full of hope. And now that bright "hope" has changed into glorious fruition and blessed experience.

For us, who "a little longer wait," he has left a legacy of inspiring memories. I never knew any one more gladly ready to sacrifice himself for others than he was. And how willingly he used his brilliant talents, his great knowledge and his wonderful power in the service of God and his fellow men!

Most truly do I sympathize with you and all the family in the sudden loss that has come to you. But I know that the Lord's comfort will abound toward you and that he will give you strength for the days—lonely though they may sometimes be—that are before you.

With the expression of my sincerest sympathy, I am yours in the blessed memories of the past and the bright hopes of the future.

HENRY A. SCHAUFFLER.



From Mrs. William Swan, a near neighbor and friend

in the English colony at Constantinople, during Dr. Hamlin's residence there :

Bebek, September 19, 1900.

What a beautiful life and what a beautiful death! Just as he wished to die—working for the Master till the very last and passing away without suffering, which is such a comfort to those left behind. How often we think of those days long ago, when we were neighbors, and experienced so much kindness from both Dr. Hamlin and you; we can never forget them. We have just been reading the reminiscences in the *Congregationalist*, and they bring back to us so vividly his personality. We could just think we heard him speaking.

\* \* \* \* \*

The separation is only for a short time. We are all nearing home now and shall meet our dear ones again where sorrow and parting are unknown.

\* \* \* \* \*



From Dr. H. B. Frissell, Principal of the Hampton Normal and Agricultural Institute :

Allow me to express my sympathy with you in the loss of your great and good husband, whose life has been an inspiration to every man that was trying to do anything for the good of his fellows. I am very thankful that he came to see us at Hampton and that my boys and girls had a chance to hear the wonderful story of his life.

The influence of that life has been tremendous, not only in the East, but as giving to all missionary workers an example of what is possible with God's help.

Sincerely yours,  
H. B. FRISSELL.



From the late P. C. Headley, the well-known author, a near neighbor and friend of Dr. Hamlin's at Lexington:

*Dear Mrs. Hamlin:*

Among the deeply sympathising, you will let me, from a solitude Dr. Hamlin brightened with heavenly light, send words of inexpressible loneliness for the brief time that remains to me, in fellowship with the great loss which only the near reunion can relieve. Oh! how cheering the memory of his *clear* faith to the loving thought and grateful memory of millions.

Let me have a place sometimes in the words of prayer for a welcome to join him where it is written "neither can they die any more."

In grateful waiting,  
P. C. HEADLEY.



From Professor Foster of the Theological Seminary, at Oakland, Cal.:

Oakland, August 20, 1900.

*My dear Mrs. Hamlin:*

Mrs. Foster and I wish to express to you our sense of loss with you and your family, in the death of Dr. Hamlin. My own great admiration I have expressed as well as I could in the enclosed editorial in the *Pacific*. But there are many personal ties between Dr. Hamlin and myself to which I could not give public expression and many feelings arising from them which lend an altogether individual and personal character to my sense of affliction.

Dr. Hamlin's race was run and exceedingly well run. It was the time seen in the Providence of God to be due for his departure. He has entered on higher activities and greater joys. Now we must look forward to joining him in due time and to participating in the rest and blessings of heaven. May we all gain them by the mercy of God!

Words fail me to express what I feel, but you may be sure, my dear Madam, that we, with a great multitude of other friends mourn with you, and would be glad in any way to sustain you in this hour of bereavement, by word or deed.

Very sincerely yours,

FRANK H. FOSTER.



From Mr. S. M. Minasian, of Brooklyn:

\*   \*   \*   \*   \*   \*   \*   \*   \*   \*   \*

I was a great deal with Dr. Hamlin in the years gone by, from 1842 to 1875 or 1880 and afterwards. I was in his family four years from 1852 to 1856, and was intimately connected with him in all his business enterprises during the Crimean war. I have seen him in the sunshine and under the shadow. I have seen him in all his works and in all his moods, and I felt deeply convinced, long ago, that he was a rare man—a great man—especially fitted by God for the time and generation in which he lived: and the Armenians to whose service Dr. Hamlin especially dedicated his life, will rise up and call him blessed.

Dr. Hamlin's death has made a great void. Who is going to fill that void? May the Lord raise the man!



These extracts could not more fittingly be closed than with the following admirable and sympathetic appreciation by Rev. Dr. J. L. Barton in the *Congregationalist*, prepared, before Dr. Hamlin's death, to accompany the first of Dr. Hamlin's "Backward Looks over an Eventful Life," in that paper:

Dr. Hamlin's indomitable perseverance and persistent purpose not to be discouraged or defeated in the execution of plans he

knew to be right, more than anything else, characterize his life and labors. The missionaries associated with him learned by experience that they would have to yield sooner or later, and even the Sultan himself, after using every resisting source that he dared employ, granted the imperial iradé for Robert college.

Had Dr. Hamlin entered politics in his younger days he would have been a leader in statesmanship. As a diplomat he would have held a place among the men who direct the destiny of nations. It is generally accepted that the Sultan of Turkey succeeds in outwitting the best diplomats of the world powers. This is true not only of the present incumbent of that title. Others have been less unscrupulous, but not less astute. Dr. Hamlin was never known to come out second best in a tilt with his imperial majesty or with any of his ministers. A decree is issued to close his school. Officers come to carry out the order and find no school to close. The work has been done for them. In a brief time the school is reassembled and everything is going on as before. The engineers of Constantinople combine against the missionaries, and the teacher at Bebek breaks up the combination and secures from them a contribution of £50 to carry on his work. The Gregorians open a boycotting persecution against the little handful of Protestants, intending to starve them out, and the advocate of industries opens a rat-trap factory, a baker shop and a laundry, and the Protestants grow healthy and wealthy with honest toil.

In his ninetieth year the fire of the prime of his manhood still burns, and the energy that caused opponents to stand aside and the Sultan himself to yield has not departed.

He conceived the idea, amid almost universal opposition, that higher education in mission fields should be imparted through the medium of the English language, and that industries, in one form or another, should be taught as a part of the educational system.

These two principles are well-known steps in the chain of events that led to the conception and erection of Robert college, and to-day, after more than half a century, they are in almost universal application in the foreign mission work of all the leading boards.

All of his early pupils carried with them to their distant homes, and those who have died to their graves, the distinct stamp made upon them by this man of genuine sympathy and yet of masterful energy. Only a few months ago I saw a letter from one of these old pupils, now a high official in the Turkish government. It was full of a spirit of love and devotion to the teacher whom the writer delighted to honor. In the living-room of many a humble home in Armenia and Koordistan the only picture upon the dark and bare walls is the face of the teacher whom his faithful pupils never ceased to love and of whom the persistently unfaithful ones never ceased to stand in holy awe. He occupies to-day in the hearts of some of the leading Protestants in Turkey a place similar to that occupied by the saints in the calendar of the old Gregorian devotees. They do not pray to him, but they thank God for him.







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